

ARTICLE BY ARCHBISHOP OF CANTERBURY

# *The* **WITNESS**

CHICAGO, AUGUST 12, 1926



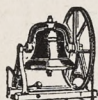
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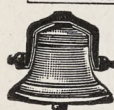


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# THE WITNESS

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## WORK, WORSHIP, PREACHING

*By the Archbishop of Canterbury*

RANDALL THOMAS DAVIDSON, D.D.

OUTLOOK, vision, is a very solemn thing. It is God only who can give it the true range and depth. To redeem the world the Lord Jesus Christ lived and died and rose. His work goes on. It waxes, not wanes, among men. He trusts us with it here and now. He founded a kingdom, a society, and He bids us widen it in His name among our fellow men. It is corporately, as a banded force, for Him that we are so to act. We are faced by the seething problems of the world's altered life, "altered" because there is literally no nation or people on earth's surface which stands where it stood ten years ago.

Quite apart from the stirring and awful memories and lessons of the earthquake war, the years of our own experience, twenty or thirty or forty or fifty, have been years of change within the Church itself. Whether we look at constitutional administration, or at practical manner of work, or at modes of worship, or at the teaching of truth, the contrasts which the half-century has brought about are obvious and worth noting. For such outlook an old man, if he is a fairly honest thinker, possesses some advantages to compensate for the drawbacks which belong to his years.

A few months ago *The Quarterly Review* published a noteworthy article (it was anonymous) on "The Church of England as It Is." The author began by contrasting the Church of England under the Primacy of Archbishop Tait with what it is today. It is forty-three years since Archbishop Tait died. I ought to know something of the Church then and now, and during the years which lie between, and to be able, perhaps, to suggest a few thoughts on the subject.

### WORK

Turn first to our practical work. If by "work" we mean the varied religious ministrations of the clergy, and the share borne therein by laymen and women, not as citizens only, but as outspoken witnesses for Christ, and as helpers of His people, it is in quiet thankfulness that we note the multiplication and the variety of purposeful and fruitful energy which is familiar to everybody. If, however, we mean what used to be specially called parish work, involving the clergy's personal knowledge of, and intercourse with parishioners, as parishioners, in health and sickness, we should have to qualify our estimate. We have splendid examples of men the level of whose strictly parish work is as high as any that our Church, or any Church, has known. But, speaking generally, visiting, as such, holds a far smaller place than formerly in parish ministry. The reasons are various. The increase of population, the substitution in many urban areas of congregational for parochial fealty and fellowship, and the often wholesome multiplication of services in church may explain—I should myself say explain rather than justify—a change everywhere observable. There is no doubt about the palpable preference shown by thousands of the younger clergy for ministration in church rather than for the far more difficult task of what used to be called house-going ministry, and perhaps if the full activity of clubs and societies must be sustained by the clergy themselves, the old house-going ministry must wane or even be shouldered out. The change is quite natural, but I do not think it is the wisest and best of our parish priests who love to have it so. It is not, so far as I can judge, that there

is an advent of slackness or idleness—rather the reverse is true—it is a question of proportion and the right choice of how to allot the working hours. Nor, I think, is there, except with a few, any deliberate policy in the matter. It is rather a trend or a drift. Of one thing, however, I am personally quite certain. There is a closer bond than is always realized between what the parish priest of an ordinary middle-sized parish does during his week-day working hours, and what he can helpfully say when in the pulpit. Putting aside the gift of rare or exceptional oratory, the vividness and force of pulpit speech depends upon the week-day pastorate and upon the knowledge which the man with "cure of souls" has of the inside home life in the crowded street or on the quiet village green. I shall say a word more about our preaching directly.

### WORSHIP

I pass from work to worship; the subject specially astir in Church thought just now. Is it disproportionately astir? It may easily, I think, be so if we grow fussily absorbed in the minor details of our services and their incidents. All these things have their importance, but the details and particularities of manner and form are means to an end. The end is life and work and witness illuminated and made possible by dint of prayers, which we desire should be as reverent, as careful, as faithful, as beautiful, as our powers can make them. God forbid that we should forget the reality and full meaning of worship, and especially of Eucharistic worship, as an offering in itself to the living God, apart from the element of expectant petition. But, speaking largely, it remains true that, for men and women seeking a closer



relation to their God, a large part of our worship is a means to an end, and the end is life.

Few reasonable people would contest the fact that the worship in our churches, from the Cathedral to the mission room, is a worthier output to our best than was the worship in the same churches fifty years ago. The change is not accidental, it is conspicuous and deliberate, and, from the nature of the case, it exposes, in its details, a larger front to criticism, either hostile or friendly, than did the simpler service which satisfied our fathers.

Of course, the difference which has come about is not wholly a religious matter. We are familiar with the emphasis laid by the leading Tractarians, notably and independently by Dr. Pusey, by Mr. Newman and Mr. Keble, upon the debt which the Oxford Movement owed to that very unecclesiastical person, Sir Walter Scott, the glamour of whose genius brought back into light the interest, the beauty and the charm which had belonged to the times which prosaic or Philistine generations had since obscured. We do not use the word "accident" in such a connection, or we might call it accidental that the awakening in England of a religious sense, slumbering but not dead, coincided with the romanticism which we associate, say, with "Ivanhoe" or "Marmion" or with the early Pre-Raphaelites, and which is, I suppose, linked in with the familiar and more recent changes in the architecture, the ornaments, the coloring, and sometimes the dress which the last decades have made common. It is to those influences in part that we owe the changes in our manner of worship.

But it would, of course, be absurdly wrong to regard those influences as covering the ground, or as explaining and dominating the change. Interwoven in, or at least accompanying, a general aesthetic change to which every Protestant chapel, nay, every middle-class household, bears witness, there has breathed the influence of a spirit of reverent devotion more subtle, more refined—I will say more potent—in its religious force than that which had intelligently and thoughtfully actuated any previous generation of church-goers. Symbolism in popular religion took a new life, and the element of beauty was added to what had been devout—often fervently devout—before. Read afresh in "Alton Locke," Charles Kingsley's account of St. Paul's Cathedral in the earlier Victorian days, or recall Charles Lamb's pictures of what Westminster Abbey was like a generation earlier, and compare these with the services within the same

### Our Cover

Eugene Cecil Seaman, the bishop of North Texas, was born in Galveston, in 1881. He graduated from the University of the South (Sewanee) in 1903, and from the theological seminary in 1906. Practically all of his ministry has been served in Texas, first as the assistant at Christ Church, Houston, from which he was called in 1907 to be the rector of Christ Church, Temple. From 1911 to 1916 he was the archdeacon of North Texas; from 1916 to 1920 as the rector of St. Andrew's, Amarillo. He then became the rector of the Holy Comforter, Gadsden, Alabama, where he remained until elected bishop two years ago. Under his administration the diocese has shown marked progress.

walls today. Among those who are now considering afresh our Prayer Book services and usages, can anybody be found who would wish to bring those old days back? I am not going now into rubrical details, which will claim the attention of many of us in coming months, but beyond all question certain changes—and those not small—have come to stay.

### ON PREACHING

And our teaching: What of that? It is far too large a subject for me to handle now, but when we are estimating the Church's present-day equipment for the responsibilities which, as we believe, are laid upon us from on high, we have again to face the facts.

It is not too much to say that the congregation of an ordinary parish church today is in a different field from that in which our fathers spoke or listened. Beyond question, the preacher's place in that field is often very poorly filled. Complaints of the inadequacy is beyond dispute. Every clerical meeting harps on the fact of our sparser congregations. There are many reasons for that. Bicycles, motors, charabancs, contribute. So does golf. So do Sunday newspapers. But, personally, I put among first cause the fact that our average sermons have not kept pace with educational advance or with the average man and woman's wider interests in all sorts of human knowledge and world affairs. The increased intelligence, thoughtfulness and knowledge possessed by the average citizen, male and female, calls peremptorily for something better. It can easily be described as intolerable that we

clergy, to whom responsibility is given, should leave it to the daily newspapers or to the popular novelist to give guidance and to suggest sturdy thought. I am glad they do suggest and supply it, but where are we who have been accredited to the duty? The taunt, whether sad or scornful, is quite easy. But it is not altogether fair. I have no doubt at all that the average preaching today is less thoughtful, less painstaking than it was in our fathers' days. And for mending the lack we need more midnight oil, or what is better, more forenoon hours with closed doors, steady, if miscellaneous study, and big note-books. With all my soul I would urge upon those whose ministry is still young and plastic that they should turn not thoughts only, but efforts that way.

But I honestly think that the explanation of what we now see and hear is partly a sense on the preacher's part of the vastness of the new fields of knowledge and of the impossibility that a man who has many other duties can attain the level of knowledge on which he ought to be standing if he is to be a teacher at such a time as the present. He has a right to the sympathy of those whose studies, technical or other, have given them a platform of knowledge whereon their own father never stood. In old days the preacher as an educated man stood naturally on a higher level than his hearers. That is so no longer, and the disheartened parish priest falls back naturally upon what seems to him the easier task of talking about the Gospel message or the Church's message in perhaps the very simplest words. If they are merely simple, without much behind them, they may degenerate into the very thinness of thought which the educated hearer, not unfairly, resents. But let no man think that that need be so. No one will accuse St. Paul of thinness or poverty of thought when, as he expresses it to the most cultured perhaps of his flocks, he determined to know nothing among them save Jesus Christ and Him crucified. Of what striving and labors in thought, of what agony of prayer, of what experience of toil and suffering for Christ's sake was that the outcome. When we speak today we have to speak to those who have been taught to think, and who, as certainly as any generation which ever lived are ready to listen whole-heartedly to the man who stands there, not because he has to say something, but because he has something to say. Something which he has won at a great price.

Be it remembered also that upon subjects of general knowledge and enquiry, while people do look for wider interest and more up-to-date



knowledge than the average preacher shows, they realize also—far better than before—the vastness of the field, and the large proportion of it which is still untilled or only half-explored. They rightly expect less of cut-and-dried information, less of crude dogmatism, more of reverent admission that though we have thought about it, our actual certainties are comparatively few. With regard, for ex-

ample, to the field of science, it has been well said that our mental picture of the world is like that which would be conveyed to an audience by a musician who played on a piano of which all but half a dozen notes were dumb. Science in these circumstances aims at consistency rather than certainty, and the wise and well-informed man is, in solving problems, the first to say we do not know. Thousands

of religious people are wont rather to crave for certainty than to search for truth, and the wise teacher forfeits nothing by showing that on innumerable subjects certainty is still far off.

Let those, however, who have to speak, regard it as a solemn duty to seek the utmost equipment which they can attain, and then in honesty say what seems to them to be true.

## ITALIAN WORK IN NEW YORK

### *An Opportunity for the Church*

#### ABSTRACT OF REPORT

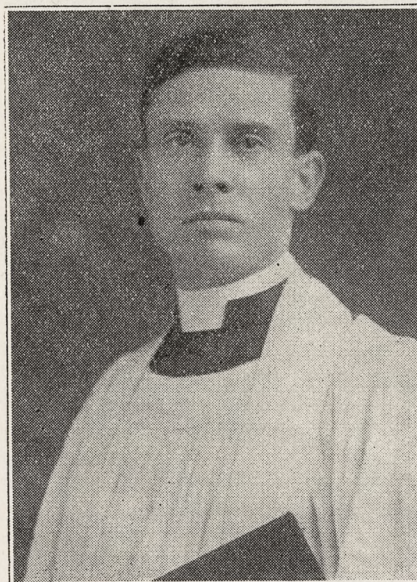
THAT in work for the foreign born the Church should not blindly follow prevailing ideas of Americanization, but should actually seek to counteract certain influences in American civilization, encouraging the immigrant to conserve his own best traditions, while helping him to understand his new country, is the burden of a report on the ministry of the Rev. Francesco G. Urbano to Italians in New York prepared for those who have supported his work at the Church of the Holy Communion during the past year. Mr. Urbano's ministry in the diocese has extended over twenty-one years,—twenty of them in Grace Parish, and the last at the Church of the Holy Communion which offered hospitality to his congregation, permitting the use of the church for services. The report seeks not only to give an account of the past year's activities, but to analyze the significance of the whole experience since 1905. The occasion for it is the suspension of the work in the present location, which has proved not to be auspicious, chiefly because of its distance from the largest centers of the Italian population.

"The experience has been so long," says the report, "that it would seem valid to suggest certain conclusions from it as to future need. In the population of Greater New York nearly 400,000 were born in Italy. and if their children born here be counted the Italian group numbers 800,000. An independent Italian parish with an Italian rector is needed. Its location should be in one of the large centers of the Italian population. An inspiring place of worship and services so conducted as to appeal to the Italian's love of beauty and deep sense of reverence, should be joined with social, civic and educational work, and recreation as the means of making the message of the Church vital in the individual's life

problems in a new country. Moreover, research is needed as a basis for planning the work of the Church among the foreign born if it would profit by past experience and build a larger work in the future."

#### SOCIAL AND CIVIC WORK

Commenting upon past experience the report states that social work has been a natural outgrowth of per-



REV. F. G. URBANO  
*A Leader Among Italians*

sonal ministry to Italians. "The effort to enter fully into every man's problem and to set him on the right track toward solving it himself has led to a long series of contacts with schools, hospitals, courts, factories and other work places, prisons and reformatories, and the various departments of city, state and federal governments. 'Mediator' is the word which best describes this service. To be present at one of Mr. Urbano's office hours when as many as sixty men, women, and young persons in a

single evening have sought a clergyman's aid would hearten anyone who fears that the Church has hopelessly lost touch with reality.

"Two errors are common in discussing the problems of immigration as it affects life in America. The first is to regard immigrants as one large group to be assimilated by wholesale. The second is to believe that American institutions are self-explanatory. The fact is that immigrants are individuals, who bring with them to the new land much more than the luggage of travellers, differing one from another in personality, in education, in family life; while sharing with others from the same land a common history and language, a common social inheritance, and a common experience with institutions of government, all of which differ from nation to nation. They cannot be expected to understand at once and to accept without reserve all American institutions or to regard them as superior to all that they have known at home. Nor can Americans with whom they come in contact in administration of government, in securing employment and in other community relationships understand the immigrants without knowledge of their national history, and racial backgrounds. Mediators are needed. The best mediator, like the true interpreter, understands both languages, and both points of view, and he must convince both sides that he knows.

"In revealing these needs and the educational power of a personal ministry in meeting them, Mr. Urbano's experience is rich in testimony. The past year, like the twenty years preceding it, has brought to his office the sick, the unemployed, the unskilled whose ignorance of the language prevents their finding work; the man who had been saving money to bring his wife and children from Italy, but who now faces indefinite



separation, because the new immigration laws admits only a limited quota; the young first offender who needs the help of a clergyman of long acquaintance able to vouch for him, and win from the judge another chance; the young men who have fallen into bad habits through unwholesome recreation, especially the lure of gambling; and the women and young girls who face in bewilderment the greater freedom of life for women in America, creating for them a change in social conditions greater than the changes encountered directly by the men in their families. Uprooted from the traditions of the home in Italy, the Italian family in New York experiences the disintegrating effects of life in a crowded city and in a modern industrial environment. The change is sudden and startling and the newcomers naturally find adjustment more difficult than do the native-born whose environment has changed more gradually.

"No two problems are exactly alike. Different things must be done for different individuals. No church can wisely undertake all these tasks. The guiding principle in Mr. Urbano's ministry has been to teach the individual how to face his own problem, and to acquaint him with the resources already existing to help him in the city,—classes in English to foreigners offered in the public evening schools, employment bureaus, provisions for workmen's compensation for industrial accidents, hospitals and dispensaries, and the other institutions which a man of foreign birth may know little or nothing about until he needs one of them; and then he must have help in making the contact.

#### THE INFLUENCE OF AMERICA

"Deeper than all these needs is the effect of America upon the mind and spirit of the Italian. To this deeper need the Church should be peculiarly sensitive. 'The new life about the immigrant may be rich and full,' wrote Dr. Robert F. Foerster in his study of Italian Emigration, 'but it is imperious in its injunctions. He must make the discovery that America exacts for all that she gives. She applies tests, imposes conventions, demands compromises, stipulates concessions to her very practical ways, and the deep provincial emotional nature of the Italian must undergo atrophy or metamorphosis.' This is not all of the picture. Many Italians have been happy in the United States. A recent editorial in an Italian daily paper in New York describes 'Americanism' as 'respect for every faith, worship of individual liberty, recognition of virtue wherever found, unity for the



MISS MARY VAN KLEECK  
*On Committee for Italian Work*

good of the country, tolerance and civic spirit.'

Blind devotion to a less ideal Americanism should not permit the Church to close its eyes to materialistic influences in American life and their effect upon the creative spirit which is Italy at its best.

"Too often in a spirit of restricted benevolence the Protestant churches in the United States have maintained chapels or missions for Italians, looking upon them as the poor in need of charity, or else conceiving of the task as a mere reenforcement of the state to persuade the foreign-born to be naturalized and to conform to American speech, customs and laws. Much larger and more inspiring is the Church's opportunity. In outlining the needs of the future we are not unmindful of good work done in the past and the present by Italian clergymen in New York and elsewhere, but they themselves would probably agree that their way has been difficult by misunderstanding and the lack of a consistent policy of promoting the growth of their ministry. On the contrary, they have been discouraged by the tests applied by their superior who, uninformed of their essential problems and achievements, have measured the success of their work by numbers reached and size of contributions—

and on that score have found it wanting.

#### SELF-SUPPORT A SLOW PROCESS

"Italian groups in the Episcopal Church in New York have not been self-supporting. This has prevented their organization in independent parishes. The explanation is twofold. The large majority have little money to give in offerings, for the economic struggle is keen, families are large, costs of living high, and relatives in Italy need help. And the Italians at home have not been accustomed to supporting the Church. It is one of the new ideas to be learned in America. The obvious wealth of the parishes which have supported work among Italians has, also, made their contributions seem unnecessary. The paradox in Italian life in America is that they tend at first to live in groups apart from the rest of the community, and yet they do not readily organize or support either religious or social agencies of a voluntary kind for the benefit of their fellow-countrymen in the United States.

#### SELF-DIRECTION AND RACIAL UNITY

"Past experience has showed that an enduring work among Italians must constantly emphasize the importance of self-direction and give scope for it. It is equally important to recognize and understand the tendency to group cohesion. This tendency may be used as a means of conserving desirable customs and traditions at least up to the point when after two or three generations in America, the differences between groups are merged in a common environment.

#### LEADERSHIP

"While that process is going forward, the need is great also for leadership by one of their own nationality. This trait is not unrelated to the need for self-direction, and to group cohesion. He who leads must be one of them. The Church which would win them must give opportunity and support to their own leaders."

An Advisory Committee has aided in the work with Dr. Attilio Milici as chairman, F. Bayard Rives as treasurer, Mary Van Kleeck, chairman of finance committee and fifteen men who are members of the Italian congregation.

Christ Church, Chicago, celebrated the fortieth anniversary of its founding on July 25th. The parish has given nine men to the ministry. Mr. Joseph Jellyman, a member of the vestry, has been serving in that capacity since the parish was organized.



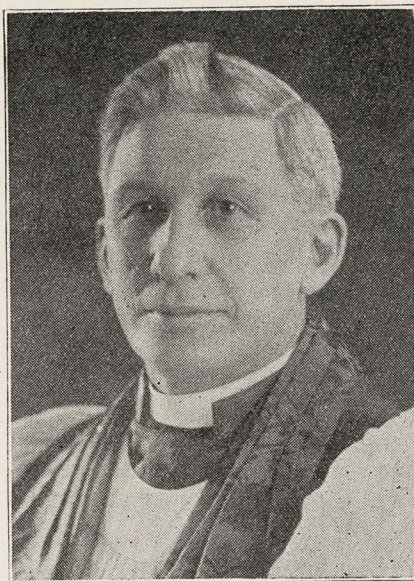
## The Church Press Once More

By Rev. W. B. Spofford

EDITORS of Church papers have been relieving the monotony of a dull summer, at least for each other, by writing lengthy articles setting forth their own merits, which they feel should be rewarded by substantial gifts of money. Mr. Shipler of the *Churchman* started the pastime, I believe, by telling Churchmen that he expected them to give him a quarter of a million dollars to spend on promotion. Naturally, being chiefly responsible for the business management of this paper, I was a bit disturbed. A quarter of a million can do a lot in this dollar country of ours and I had visions of slow death. If Mr. Shipler, because of the possession of \$250,000, could give folks for \$4.00 a paper that cost nearly twice that amount to produce, I felt that we of THE WITNESS might have difficulty in getting our \$2.00 for a \$2.00 paper. People, I have observed, love bargains. So it seemed necessary for us either to beg a little ourselves or else to persuade the other weeklies to enter into an agreement to issue the best paper possible on the money that we could get from subscriptions and advertising.

I threw out the latter suggestion months ago, expecting thereby to create quite a storm. But it was ignored so completely that I wondered whether or not anyone was reading the paper. Maybe folks file their copies to read during summer leisure. In any case only the other day I received a nice letter from Mr. Shipler—a very friendly letter, for we do like each other—in which he informs me that my idea is a perfectly stupid and silly one. He says, "It might be possible for a hospital to operate on the revenue derived from patients but you will agree I am sure that it would be a very poor hospital." There is an answer to that I think. If the hospital was to treat only patients with a yearly income of \$5,000, then I should say that the hospital should charge them enough for services rendered to pay their bills. I surely see no reason why I should take a slice from my earnings to help pay for the removal of Mrs. Vanderfeller's appendix. I give to a hospital because that hospital also removes the appendix of Mrs. Minor who is unable to pay a cent for the job. As valuable as the Church papers are, we can't claim that they are indispensable to life. And it seems to me perfectly reasonable to expect those who enjoy the papers to pay for them.

But apparently I can find nobody to agree with me, for Mr. Morehouse



BISHOP BURLESON  
"Do Away with Reservations"

of the *Living Church* now gets out his yard-stick, spreads copies of the Church papers on his front porch on a hot July afternoon, and by the use of a bit of simple arithmetic demonstrates to his own satisfaction that if THE WITNESS is worth \$2.00 a year then his paper, since it contains several hundred galleys more of type, made up into a page that is taller and broader than this one, is worth \$5.75, thereby entitling him to a little more than the \$4.00 he asks for it. It is nice, of course, to be considered the standard of value, but it is not so easy to compete with Mr. Shipler's bargain, and now that of Mr. Morehouse.

So I recently dug up a foot-rule for myself, got out the pad and pencil, gathered me together a flock of periodicals, and set out to prove things myself. The results, if you accept them, are startling. For example, based upon yardage of type used during the course of a year, which is Mr. Morehouse's method of comparison, I find that if the *Living Church* is worth \$4.00 a year then the *Saturday Evening Post* is worth \$89.32 instead of the \$2.00 that, I believe, they ask for it. The weekly, *Time*, which like THE WITNESS, makes a virtue of brevity, is worth about one-tenth as much as the *Police Gazette*, while the *New Republic*, for which I have always had a high regard, is practically worthless. As for our Church diocesan and parish papers, on this basis they are not only worthless but they owe their readers money.

People generally, I feel sure, will not be convinced by Mr. Morehouse's afternoons work. Bulk is not always a virtue as most women nearing

thirty-five will testify, and THE WITNESS is not the poorer simply because we take the trouble to boil a piece of news down to one or two inches of space instead of giving lengthy detailed reports of purely local events.

But I do not mean to quarrel over the matter. All of the papers are having difficult times, this paper no less than the rest. And we are now receiving some little financial support from friends which we plan to use for a good purpose shortly. At the same time, in spite of what the other editors tell me, I feel that we, and the Church, would be better off in the long run if we agreed among ourselves to get out the best papers possible on earned money. It would mean the curtailment of overhead expenses, less help, pine instead of mahogany, a side street instead of the main boulevard. It might even mean fewer pages and less expensive paper. But it would relieve our friends of a responsibility and would release their money for other, and possibly worthier, enterprises.

It would also make unnecessary the building up of a large fund by each of the papers; a fund, which it seems to me, either all or none of the papers must have if we are to compete on the basis of merit. A Ford has advantages but if the race is to be long the expensive Lincoln is apt to win. If the people of the Church provide one paper with an expensive equipment then there seems to be but two possibilities for the rest of us; either quit or join the beggars. THE WITNESS prefers self-reliance, even if humble, to dependency. Hence the proposal to the other Church papers, which still stands. But being human we also prefer dependency to death; meaning thereby that we do not propose to sit by while another paper asks and receives from the Church a quarter of a million dollars which will be spent in such a way that it will be difficult for us to carry on.

## Preacher, Pulpit and Pew

By E. P. Jots

Little Cora Ann had been told that she must always wait patiently until she was served at meals and not to cry across the table or grab for her food. One day, while dining at a neighbor's with her mother, the little girl was accidentally overlooked. She was very patient for a time, but at last she could bear the strain no longer, seeing everybody feeding but herself. So, leaning quietly across to her mother, she said in a loud whisper: "Mother, do little girls who starve to death go to heaven?"



## Churchmen Discuss The Miners' Strike

**Bishop Temple Says Mere Goodwill  
Is Not Enough to Maintain  
Industrial Peace**

### COPEC CONFERENCE

*By Rev. A. Manby Lloyd*

The Bishop of Manchester, Dr. Temple, presided last month over a conference of the Manchester COPEC and opened the discussion with a candid criticism of Sir John Simon, whose legal opinion did so much to bring about the collapse of the General Strike.

Sir John had a reputation for lucidity but was hopelessly confused because he identified the legal question with the constitutional question, and both of these with the moral question. These were perfectly distinct questions. One might regard the General Strike as illegal but constitutional, as legal but unconstitutional, as illegal and unconstitutional, but ethically right.

As to the coal strike what concerned Bishop Temple was this: We had reached a point at which it is not enough that they should declare quite general Christian principles that were applicable to this or any other industry. We needed to get help from those who had given detailed study to the matter so that we might say, not in the name of the Church, but for themselves, how they thought Christian principles might be worked out in practice and then begin to build up a public opinion which was formidable, and formulate demands which were practicable. Mere goodwill was not enough.

The Rev. John Wilcockson of Farnworth then analyzed the coal trouble with the trenchancy begot of personal knowledge of the miners' life and personal study of miners' conditions. He suggested the mine owners had for a number of years earned reasonable profits. Sir John Stamp put them at 9 per cent on invested capital. They were now taking losses.

It was true that for a period there were miners' families whose combined income was twenty pounds a week, but the period was very short. Today 60 per cent averaged three pounds a week in wages while 40 per cent were getting less than two pounds. The colliery owners had had a good innings and the miners only a very short innings. Seven hours at the coal face meant eight and a half from bank to bank. The men told him they would rather en-

sure the work at the coal face than the labor of getting to the coal face and back. It was one of their sayings that in going to and fro from the coal face "as much was knocked off the collier as would make a weaver." Eight hours at the coal face would mean nine and a half in the pit and at least eleven hours away from home. Mr. Wilcockson suggested reform in selling; the formation of a body on which owners, miners and consumers should be represented to deal with selling.

The meeting of bishops and free church representatives to find a way out of the existing deadlock has raised some hopes from the public and some sneers from the *Morning Post*. On the other hand, Candidus, writing in the *Daily Graphic* sees behind it some chances of a church revival, though the ability of the church is low. It no longer has the pick of the brains of the country, he says, and has to be content with the "skimmed milk of ability after other careers have taken off the cream."

The present move might not be successful, but it might well be the beginning of some such change. All you need, he says, to complete it is a succession of able and ambitious prelates and in a generation you might have the Church not the nominal but the real power behind the throne.

Many good Protestants, like himself, while bemoaning the defects of the League of Nations, find themselves wishing for some supreme authority in Europe such as was occupied by the Church before the Reformation, with power to discipline warring factions and turbulent princes.

Capt. Peter Wright wrote a book in which he accused the late Mr. Gladstone—the G. O. M.—of being something of a woman hunter, a hypocrite and a pervert. Such suggestions have been smoke room gossip for forty years, but in printing them the author ran risks. Mr. Gladstone's son, Lord Gladstone, retorted by calling Captain Wright a liar, a coward and a fool, and the Bath Club expelled the gallant gentleman from their precincts. He has just been awarded 100 pounds damages for loss of club amenities and 25 pounds damages for injury to his reputation.

The *Daily Mail* considers the verdict a moral victory for the Bath Club and announces that Captain Wright, once a valued contributor, will no longer figure in their columns as such. It is a fundamental principle of English justice, said Judge

## Drop Athletics at St. Stephen's College

**Many Students of St. Stephen's College Have Decided Not to Return This Fall**

### FOOTBALL COACH DROPPED

A large number of students at St. Stephen's College, the Church college at Annandale, New York, are planning not to return as a result of action taken by the trustees at their meeting last month, when it was decided to drop all intercollegiate athletics and to discontinue the services of the football coach, the Rev. Kenneth Bray.

The resolution of the board stated that athletics was being dropped "as a measure of economy." However, according to several students, Mr. Bray is virtually dismissed as a result of his sympathy with the students who went on strike last spring as a protest against the methods of discipline used by the president, the Rev. Bernard Iddings Bell. Mr. Bray has a contract which has a year yet to run but he has been granted a "leave of absence" for that time.

The students pointed to the dismissal of Prof. W. W. Whitelock, the head of the German department, who was also very sympathetic with the students last spring.

Among the students who plan to leave are many of the most prominent in the college, including several members of the football team, that was so successful last year; the president of the student body, the manager of the lacrosse and basketball teams and the editor of the college publication.

President Bell is at present in Europe.

The first Young People's Service League camp of the Missionary District of North Texas was held at the Baptist Encampment Grounds at Christoval near San Angelo, July 5th to 13th. The attendance was about forty, including boys and girls and some adults who regularly attended the sessions, and visitors who came for part of the activities. Bishop Seaman gave a course on The Prayer Book, Rev. F. B. Eteson of Plainview on The Counselor, and Joe Earnest of Colorado on Organization and Activities of the Y. P. S. L.

Horridge, that a man should never be condemned unheard and when authority is vested in the committee of a club they should recognize the fact that they are in a judicial position and must approach a subject free from bias. This committee had done nothing of the kind.



## Comments on Recent Events of the Church

**Bishop Carey Says That A Real Christian Will Show It In His Face**

### WISE WORDS

*By Rev. H. P. Almon Abbott*

President Coolidge in his address at the Sesqui-centennial exercises in Philadelphia credited the New England clergy with inspiring the Declaration of Independence. He cited, also, the influence of the Scots-Irish in North Carolina in promoting the cause of American Independence. I have nothing to say about the Scots-Irish, for they are capable of doing anything worthwhile, and at any time; but it is interesting to realize that there have always been Modernists among the New England Clergy!

Speaking of the Scots-Irish, I love this story about a Scotchman who went to attend service in an Episcopal Church, where they had a splendid organ. He came away saying: "It's a' verra bonnie, but it's an awfu' way of spending the Sabbath."

I came across the following in the Presbyterian Magazine: "John Witherspoon was the first moderator of the Presbyterian General Assembly, in 1789, at Philadelphia. He was one of the ministers of the Gospel who signed the Declaration of Independence. A Southern Delegate, during the debate on the Declaration, was opposing ratification because "we are not ripe for revolution." Drawing himself up to his great height, John Witherspoon interrupted to say, "not ripe, Sir? We are not only ripe but rotting." The clergy of New England were not the only clergy of courage and foresight in those days!

Here are some wise and beautiful words that came to me today in a letter from a man well over eighty years of age: "Since the Victorian Period there seems to have arisen a sort of Cult of Indifference and an affectation of skepticism; but I am convinced that man is inherently, naturally a religious being and that of his own free will he turns to the Good Lord for guidance and help in all the trials of life. Moreover, whenever and wherever a teacher arises with a heavenly message there will always be crowds of eager, hungry listeners. And, so, despite empty churches, often complained of and commented upon, the man with a message will always have his following."—"The difficulty in the way of

the apparent progress of the Gospel is the finite quality of man's imagination, and not the limit of God's power."—"Even if this life be the end, I do not see that it should make the slightest difference in a man's life, his aims or his behaviour. It would be simply striving to show gratitude for blessings received rather than for blessings desired." Verily, "At Evening Time there shall be LIGHT!"

A leading Fundamentalist Minister has killed a man. He is running true to form. I have always been afraid that some leading Fundamentalist would do something like that. It is a short step from the murder of Truth to the shedding of human blood. In the estimation of God, I should rather imagine that the former crime is the greater crime of the two. On the morning after the killing, so the newspapers inform us, the minister preached to a congregation of six thousand persons in his tabernacle. The gist of his sermon as reported was that "there is no condemnation for those who are in Christ Jesus." What an appalling travesty of the Gospel! What damnable impudence in the face of blood—guiltiness! What a sacrilegious show-down of the doctrine of Justification by Faith, carried to its legitimate conclusion! And—what a blasting comment upon the innate vulgarity of the American public. Six thousand people attracted by a reputation for murder, and many of them at the conclusion of the service embracing the murderer!

Bishop Carey, speaking in Canterbury Cathedral recently, informs us that Christians in a very real and literal sense are "Children of the Light." The Christian African is to be differentiated from his fellows by the light in his face. It reminds us of what an old Mystic used to say: "The Christian should always be good looking." In fact, it reminds us of much that might be quoted along that line. When Stephen was dying "they saw his face as it had been the face of an angel." "They looked unto him and were lightened," says the Psalmist. Coming down from Sinai, "Moses wist not that his face shone." "When they saw the boldness of Peter and John, they marvelled, and they took note of them that they had been with Jesus." "I have seen God in you," a famous novelist makes one of her characters say to another. There is a Christian Face; is there not? Would that we might all cultivate it,—unconsciously—through the living of the Christian Life.

## News Paragraphs of The Episcopal Church

**History and Economics Necessary For Any Real Understanding of Mexican Trouble**

### SUMMER ACTIVITIES

*By Rev. W. B. Spofford*

I'll tell a story. A young student was taking a walk one afternoon, meditating as he went upon the ways of the world. Suddenly he came upon two lads fighting. One boy was obviously an Irish lad, the other a Jew. "Very interesting" thought the student, as the two boys swung wildly, and widely, at each others jaws, "I wonder what causes this trouble. I shall watch them for a time; perhaps I may discover." The Irish boy made a sudden plunge at the Jew, hissing, "You Christ killer." "Ah, there is the cause of the trouble. They are fighting over religion." The Jew recovering from the attack swung back at the Irishman shouting, "You blooming Irish Mick." Whereupon the student thought, "No, it is apparently a racial matter. Differences of race do cause so much trouble in this world." The fighters then clinched, tussled for a time, and then dove to the ground, apparently in a wild search for some object. So the student separated the boys, held them off from each other, looked to the ground, and discovered that the Jewish boy had been fighting with his foot on a nickle.

\* \* \*

Keep the story in mind as you read of events in Mexico. On the surface it is a religious struggle. Look closely between the lines and you are apt to discover that someone down there has his foot on a nickle. It is possible that some readers will recall that THE WITNESS two years ago told of trouble soon to brew in Mexico. I had been to that country to attend a meeting of the Crom, which is the Federation of Labor organizations in Mexico. There I heard them pass resolutions calling upon the newly elected Calles government to return the land, which they claimed had been stolen from them, to the peons. I talked with high officials of the government who informed me that there was no hope for their country until this was done. Roberto Haberman, who was attending this convention as the official spokesman of the government, said to me: "The land of Mexico belongs to the peons. It was stolen from them. It is the responsibility of the government to restore this land, held so largely by the Catholic Church, to the descendants of the original owners."



So keep a watch out for the nickel, and do not allow yourself to be fooled by demands from influential sources for religious liberty. I am inclined to believe that they have that in Mexico quite as much as we have it on this side of the border. It is an economic struggle not a religious one, and I venture the prediction that our work there, under the wise leadership of Bishop Creighton, will not be seriously hampered.

"Any belief that the Church is a place of refuge from life to which we retreat from time to time because of the trials and hardships of our daily routine is distinctly medieval," said Bishop F. F. Johnson of Missouri, preaching last Sunday at St. Bartholomew's, New York City. "Rather religion should fortify us so that we can approach the battle of life more aggressively and with renewed vigor."

"Jesus Christ, living for a few years in a distant Roman province, did not save the world. He gathered twelve lowly and poor men and infused them with the ardor of the missionary spirit. In His infinite wisdom God thus left the completion of the salvation of mankind upon His partners—men." Thus spoke the Rt. Rev. Thomas C. Darst, bishop of East Carolina, and head of the Bishops' Crusade, in a sermon preached last Sunday in the Cathedral of St. John the Divine, New York.

Bishop Burleson, of South Dakota, says that the time has come when the Indians should be assimilated, their reservations, which are such a source of political corruption, being wiped out. He feels that such action would be better for all concerned.

With three bishops and thirty-seven priests and laymen enrolled, representing ten dioceses, the Church Regional Conference on rural work which met concurrently with the Cornell School for Town and Country Ministers at Ithaca, N. Y., terminated its sessions on July 24th.

Supplementing the Cornell School lectures, which included Community

Surveys, Agricultural Economics, Religion and Mental Hygiene, and a clinic course on The Town and Country Minister, valuable contributions by papers and discussions were offered by members of the conference group.

Bishop Davenport of the diocese of Easton spoke on "Parish Visiting." The Rev. C. R. Allison dealt with "Methods of Developing Rural Church Work" and "Social Service in Town and Country." The Rev. C. W. Twing presented "Service Books, Tracts and Sunday School Lessons" in which the need of material adapted to rural conditions was frankly recognized. "The Church League of the Isolated" was admirably presented by its national secretary, the Rev. A. A. Hughes. "The Use of Laymen in Rural Church Work" was discussed by the Rev. Bertram Brown, and a very practical contribution was made by the Rev. George Gilbert on "Methods of Personal Approach." The Rev. Messrs. Brown and Gilbert also lectured to the Cornell School as a whole at the evening sessions.

The conference opened on July 12th with a dinner, at which Bishop Fiske of Central New York, delivered an address of welcome; later in the evening the bishop addressed the Cornell School at its opening session, in which he stressed the value and importance of the Church's task in the rural field.

The official organ of the Lutherans, *The Lutheran*, in a strong editorial object to other denominations being asked to donate money for the completion of the Cathedral of St. John

the Divine in New York. "The Episcopal Church is one of the smallest American denominations; it is quite exclusive in its relationships with other denominations. If it proposes to make its powers felt by means of cathedrals it should supply the money to build them from its own members." The papers also object to donating money in any campaign which is "farmed out" to a money raising firm, which, it says, takes a percentage of all donations.

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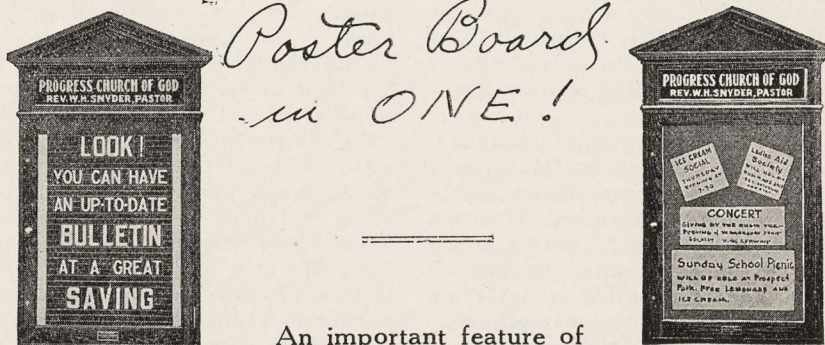
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Carl Walter Marty was ordained deacon at St. Paul's Pro-Cathedral, Mishawaka, Indiana, on July 30th, by Bishop Campbell Gray. Mr. Marty is the secretary of Dean DeWitt of the Western Theological Seminary, and is soon to enter the Holy Cross Order.

\* \* \*

Rev. James L. Whitcomb, the head of the Lake Delaware Boys' Camp, was ordained priest on July 24th by Bishop Nelson of the diocese of Albany. Mr. Whitcomb is to continue with his work for boys, in which he has been engaged for fifteen years, and in addition will do other work in the field of religious education, with headquarters in New York City.

\* \* \*

The Rev. Edward Bryan Andrews has resigned as rector of St. Matthew's Church, Wheeling, W. Va., to become effective October 1st, after which date Mr. Andrews will become vice president and missionary of the American Guild of Health. The headquarters of the American Guild of Health, of which the Rev. Franklyn Cole Sherman is president, is 409 Euclid Sixty-first Street Building, Cleveland, Ohio. After October 1st, 1926, the Rev. Mr. Andrews will be available for the conducting of teaching missions on applied religion, under the auspices of the American Guild of Health and may be addressed, 409 Euclid Sixty-first Street Building, Cleveland, Ohio.

\* \* \*

A Conference on Missions and on Church Unity was held, July 16-20, at Adelynrood, South Byfield, Mass., the summer home of the Companions of the Holy Cross. It was entitled, "A Conference on the Kingdom of Christ." The sessions were opened by Bible reading, prayer and hymn. Very able papers were read on the following topics: Prayer as the Greatest Need of Our Missions Today; Christian Missions in Relation to New Nationalism and to Other Religions; Christian Missions as a World Force; The Most Important Fact in the Present Age; Some Hindrances to the Extension of the Kingdom of Christ; How may we

meet the Challenge of America's Unchristian Background? A celebration of the Holy Communion was held each morning. Rev. Floyd Tomkins, Jr., conducted a Day of Devotion on Sunday; and noon-time intercession services were held on other days by Rev. George F. Degen and Miss Emily M. Morgan.

The open discussions following each paper were most illuminating, as several members of the audience had recently spent more or less time in the Far East, or had been in close touch with mission work during a life-time.

In the first session of the Day of Devotion, Rev. Mr. Tomkins outlined the attempts made in various parts of the world in recent years toward Christian reunion. He mentioned among others the Stockholm Conference, and the Malines Conversations; and he spoke of the Conference on Faith and Order to be held at Lausanne in 1927. On Sunday evening he conducted a Round Table discussion in which members of different communions took part. Mr. Tomkins warned against haste and self-will in approaching the subject of reunion, likening it to the very gentle and deliberate loosening of a tangle of yarn, in which even slight "pulling" brings disastrous results.

\* \* \*

There is a beautiful suburb near Cleveland, Ohio, which the city council is doing its utmost to annex. It is called Cleveland Heights, and already has within its bounds two beautiful churches. This suburb has become a residential district for many of those who once lived in the mansions along Euclid Avenue, between 20th and 40th Streets, mansions which are now largely given over to business. Old St. Paul's, still a magnificent church, and the richest in the city, has now drawn plans to erect a large church on the Heights, to exceed in beauty

the church now occupied by the congregation. They are planning to build at once.

Christ Church, Superior Avenue, Cleveland, another church which has been isolated from its people by the influx of business, has also drawn plans for a new edifice on the Heights. Their city property has already been sold and they plan to build in their new location this fall.

\* \* \*

The Rev. C. R. Bailey, rector of St. Ann's, Revere, Massachusetts, for the seventh consecutive summer has charge of the services of Trinity and St. Paul's, Hoboken, N. J., the two congregations uniting for worship during the summer months.

\* \* \*

This from the wife of a Cathedral dean, prompted by my recent remarks about the long vacations of clergymen: "You are on the wrong side of the fence. Don't let the laymen of the Church think a rector a hero for sticking on the job all summer. He is just a plain fool; everyone needs a vacation. A parish can make no bigger investment than sending their rector away (if he can't afford one himself) in order that he may get up steam for the winter work."

\* \* \*

A meeting of all of the men's clubs of the Church in the District of Columbia is to be called early in the fall, the purpose being to bring about a more general acquaintance among the men of the diocese.

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The cornerstone of St. Cyprians church, colored, at Hackensack, N. J., was laid last month by Bishop Lines.

\* \* \*

Close to 200 were enrolled at the Peninsula Summer Conference held at Ocean City, Maryland.

\* \* \*

Courses were given by Bishop Cook of Delaware, Bishop Davenport of Easton, Dean White of Trinity Cathedral, Cleveland, the Rev. W. A. R. Goodwin, president of William and Mary College, and the Rev. Bertram E. Brown who gave a course on rural work. Among other interesting features of the school was a daily organ recital by Prof. J. W. Crosley, the organist at the Naval Academy at Annapolis.

\* \* \*

Immanuel Church, New Castle, Delaware, is receiving bids for a new pipe organ. The Rev. Joseph H. Earp is the rector.

\* \* \*

A city wide preaching mission in which all of the parishes of the city are to unit is to be held in Nashville, Tennessee, in October. The services are to be held in Christ Church, with

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\* \* \*

A new parish house is being built  
for the congregation of the Holy  
Faith, Santa Fe, N. M. It is to cost  
\$20,000.

\* \* \*

Helper Scofield, who is the rector  
of St. James', Perkiomen, Penna., in  
sending in a couple of snapshots taken  
at a summer conference, sends along  
interesting bits of news. The pictures  
will be printed just as soon as we  
can get the cuts made. Incidentally  
we like pictures so if you have snap-  
shots of Church persons and events  
that you are willing to loan send  
them on. Mr. Scofield says that the

very finest of spirit was manifested  
at the Bethlehem Summer School. "It  
gives one great faith in the future of  
the Church to see so many young peo-  
ple eager to learn how they can make  
their services for the Master more  
effective. I myself went up to this  
conference especially for Bishop  
Johnson's talks to the clergy. It was  
a great and satisfying experience to  
be privileged to sit under his instruc-  
tion. The Blue Mountain Conference,  
from which I have just returned, was  
an entirely different character. It was  
more in the nature of post-graduate  
work and this feature will, I under-  
stand, be more pronounced next year.  
It was notable that so many young  
people took Dr. Foley's course in doc-

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—o—

-- FOR CATALOGUE --

Mabel Eleanor Stone, A.M.  
CHATHAM VIRGINIA



## SERVICES IN LEADING CHURCHES

## CLEVELAND

**Trinity Cathedral**

Very Rev. Francis S. White, D. D., Dean.

Sundays at 8, 11 and 4.

Daily at 8, 11 and 4.

## BALTIMORE

**Grace and St. Peter's**

Park Ave. and Monument St.  
Rector: H. P. Almon Abbott, M.A., D.D.

Sundays:

8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon  
(First Sunday in each month,  
Holy Communion).

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.

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

Daily: 7:30 and 5:00.

All sittings free and unassigned.

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## BOSTON

**Trinity**

Copley Square.

Rev. Henry K. Sherrill, Rector.

Sundays: 8:00, Holy Communion; 9:30, Church School; 11:00, Morning Prayer and Sermon (first Sunday of month, Holy Communion and Sermon); 4:00, Service and Address; 5:30, Young People's Fellowship, 7:30, Service and Address.

Wednesdays and Holy Days: 12:10, Holy Communion.

## ATLANTIC CITY

**The Ascension**

Pacific and Kentucky Avenues.

Rev. H. Eugene Allston Durell, M. A.

Sundays: 7:30, Eucharist: 10:30, Matins; 12:00, Eucharist: 8:00, Evensong.

Daily: 7:30, Eucharist: 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, 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 Saturdays).

**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.

## WATERBURY

**Trinity**

Prospect street just off The Green

Rev. Henry Baldwin Todd, Rector

Lord's Days: 7:30, 11:00 a. m.; 5:00 p. m.

Wednesdays and Holy Days: 10:00 a. m.

SUMMER SCHEDULE, Lord's Days: 7:30 and 10:00 a. m.

## NEW YORK

**Grace Church**

Broadway and Tenth Street

The Rev. W. Russell Bowie, D. D., Rector.

Sunday: 8 and 11 A. M., 4 and 8 P. M.

Daily: Noonday Services and Address.

12:30, except Saturdays. Holy Communion.

12 on Thursdays and Holy Days.

## MINNEAPOLIS

**Gethsemane**

4th Avenue South, at 9th Street.

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

Sundays: 8:00 and 11:00 A.M., 7:45 P.M.

Wednesdays, Thursdays, and Holy Days.

## ALBANY

**All Saints Cathedral**

Swan and Elk Streets

The Very Rev. Charles C. W. Carver, B.D., Dean.

Sundays: 7:30 A. M.; Church School, 9:45 A. M.; Sung Eucharist, 11:00 A. M.; Choral Evensong, 4:00 P. M.

Week Days: 7:30 A. M., 9:00, and 5:30 P. M. Wednesday and Friday, the Litany after Matins. Thursday and Holy Days, the Holy Eucharist, 11:00 A. M.

## DENVER

**St. John's Cathedral**

14th Ave., Washington and Clarkson.

Very Rev. B. D. Dagwell, Dean.

Rev. 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.



trine and Dr. Mercer's course in the Old Testament prophets. It was equally notable that these supposedly dry subjects were made intensely interesting. A deep spiritual atmosphere pervaded the conference, proceeding from the influence and teaching of the chaplain, Father Huntington.

\* \* \*

A beautiful stained glass window was dedicated in St. Paul's, Duluth, Minnesota, on the Feast of St. James, by the rector, the Rev. James Mills. The window is a memorial to Frederick Lee Gilbert and his wife. Mr. Gilbert served the parish for many years as a vestryman.

\* \* \*

A taxi-cab company of LaCrosse, Wisconsin, has announced that it will provide free cab service on Sunday to the sick and infirm who wish to be driven to church.

\* \* \*

All Saints, Meriden, Connecticut, has awarded contracts for a \$30,000 parish house.

\* \* \*

Outdoor services, in which the various denominations join forced, are being held on Sunday evenings in several Connecticut cities. In Waterbury the Episcopal, Methodist and Baptist churches are combining in this way, the service being held on the lawn of St. John's last Sunday evening.

\* \* \*

Religious services are preferred over all other program features by the radio audiences of Australia, according to a plebiscite held by a Melbourne newspaper. Church services received 91,102 points in the vote, as against 89,914 points for band music, running a close second. Public concerts stood third, with 83,720 points, and old-time programs fourth with 76,044 points. Jazz music, news, classical instrumental items, orchestral entertainments, children's hour, educational talks, and sacred vocal

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programs stood next in public preference in the order named. A similar plebiscite last year, when band music took first place, largely inspired directors of broadcasting stations in arranging their programs.

\* \* \*

Rev. B. Z. Stambaugh, rector at Adrian, Mich., is considering a call to the Church of Our Saviour, Akron, O., in succession to Rev. George P. Atwater. Mr. Stambaugh is summer preacher this year at the Cathedral, Detroit, Mich. He is inaugurating the custom of beginning the evening service by an out-door song service, using hymns printed on a large chart, as a prelude to the service and sermon indoors. During his four and a half years rectorate in Adrian Mr. Stambaugh has won a high place in the affections of the people. He is president of the Adrian Council of Churches, president of Lenawee County Ministerial Association and vice-president of the Young Business Men's Club.

\* \* \*

Bishop Acheson of Connecticut and the Rev. George T. Linsley, the latter as preacher, were guests at the 100th anniversary celebration of St. Peter's Church, Hebron, Connecticut, on St. Peter's Day. In the afternoon an interesting historical address was given by F. Clarence Bissell of Hartford. Many clergymen were present.

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## Clerical Changes

LOARING-CLARK, Alfred, a graduate of the seminary of the University of the South has accepted a position as the assistant to Dean Noe at the Cathedral, Memphis, Tennessee.

PERRY, John J., has resigned as rector of the Nativity, Maysville, Kentucky. Mr. Perry is to take a trip to California before deciding upon new work.

PICKENS, Claude L. Jr., vicar of the Chapel of the Holy Comforter, Washington, D. C., is to go to China as a missionary.

WHARTON, George F., curate at St. Matthews, Houma, La., is to be the rector of Grace Memorial, Hammond, La.

BROWN, Hamilton, from locum tenens of Trinity Pro-Cathedral, Phoenix, Arizona, to take charge of St. Michael's, Tucumcari, N. M.

HEAD, Albert H., rector of Christ Church, Chippewa Falls, Wis., to be in charge of St. Stephen's, Shell Lake, and several nearby missions.

BAXTER, Richard W., rector of Trinity, Bayonne, N. J., to be vicar of the Ascension, Bogota, N. J., with charge of the churches at Cedar Park and Phelps Manor.

ZIEGLER, Harry R., from Oklahoma to St. Mark's, West Frankfort, Illinois.

MARTIN, Miss Maria F., to be field secretary for the Church Mission of Help in the diocese of Central New York.

LANE, Edwin S., from Trinity, Redlands, California, to be the dean of Trinity Cathedral, Phoenix, Arizona.

COWANS, William, assistant at St. Paul's Cathedral, Los Angeles, called to be the rector of Trinity, Redlands, California.



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