

# *The* **WITNESS**

CHICAGO, NOVEMBER 4, 1926

LEISURE AND LIFE

- - By - -

BISHOP MANNING

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## THE HOME

- - By - -

ALBERT PARKER FITCH

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LOYALTY TO WHAT?

- - By - -

BISHOP JOHNSON

FEATURE ARTICLES

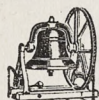


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## BUILDING PERSONAL CHARACTER

### *The Place of the Home*

By ALBERT PARKER FITCH,

*Professor at Carleton College.*

“A DEMOCRACY,” said Carlyle in one of his characteristic moments, “is that form of government in which Jesus Christ and Judas Iscariot each has one vote.” From which, it may perhaps follow, that the most essential thing in a Democracy is not the worship of gods of speed, manufacture, or that unknowable and improbable god named progress but the perpetual building of character—personal character—in its citizens. These articles assume that three chief factors in that process are the Home, the Church and the College.

My impression is that these three are not working together, at present, in full harmony. My impression is that many parents dread to send their children to college lest they lose there their breeding and their faith; that the colleges, in their turn, complain that boys and girls enter their classrooms unprepared at home for what the classrooms ought to give. My impression is that sometimes the churches regard the present educational program—if we may be said to have any—as either their unfriendly critic or their positive foe; and that, sometimes, the colleges do ignore or distrust the Church, as though small help could be expected there in the task of building intelligent and useful citizens for this present world.

I want therefore to try to analyze these three character building agencies to see if we may discover what is their natural and essential relationship as they pursue their several functions in a common task. These articles are, however, only an attempted exercise in clear thinking. I shall lead up to no triumphant practical conclusion—final solution of important problems ought not to be expected from platform addresses! The late Carroll Wright, the economist,

used to say that when anyone in his association announced that he had a solution of the social problem, he Wright, also rose and moved to adjourn the meeting.

Now I think that the obscurity of our educational problems, and the obvious superficiality of some discussions of them, are due to a simple but sometimes neglected fact; viz: every educational problem is, at bottom, an *intellectual problem*. Behind the rift between Home, Church and College lie different ways of thinking and different intellectual objectives. And we shall have no peace between these various factors of our educational scheme except the peace that comes with *understanding*. Hence, for instance, I should say that the indispensable qualification of a teacher is not acquaintance with the latest technique taught by pedagogical science—as is often assumed—but something much more fundamental, to-wit; the capacity to define and think through what should be the content of that education which the science of teaching is to carry. I have seen more than one college student, who, preparing for teaching, had taken many courses in the department of education only to find that when his or her mind was thus all dressed up, so to speak, it had nowhere to go! No, it is not lack of technical proficiency which makes the teacher sometimes strain the relations between Home and Church and College. It is his intellectual confusion, the too fruitful source of suspicion, misunderstanding and opposition. And, in general, it is not a new methodology which is needed but a new philosophy of our common task and its objectives. Our entire scheme of human living today is pulling and tearing and straining in diverse directions. We need to discover again what it is all about and in that rediscovery

Home, Church and College should work together. Hence we attempt to analyze their respective functions.

#### THE HOME.

The Home is first, central, pervasive in any adequate educational scheme. The education of the child must begin in the home. Neither Church, nor school, nor college can successfully take its place. I am sure that some of you will say at once: “How outmoded is that statement! Under the conditions of our industrial-machine society we cannot maintain the old home. Except for the favored few it is already gone or going. Home for the modern child is little more than a place to eat and sleep in; the rest of his life is made up of what we call ‘secondary’ contacts.”

This seems to me a confession of an unhappy state of affairs, but no defense of it. To say that something other than the home must be depended upon in the future to begin the education of the child, is no solution of the problem but simply an evasion of it. Because there is no known equivalent for a home; there are only substitutes for it. When we think, we perceive that no artificial set of relationships can take the place of natural relationships. The home is the most primitive human group, based upon the biological relationship between parents and children. It is the group which furnishes the most intimate and the most protected contacts of all. Certainly the relationships of parents and children are taking on new forms and values in our sort of an industrial democracy. Nevertheless the family remains the basis upon which the new education, like the new social structure, as they evolve into new forms, must be raised. The home today is in need of critical guidance, but it would be



fatal for either Church or college to acquiesce in its disintegration. No schools, however fine, no institutions, however splendid, can take its place.

And yet there is, I think, a fallacy running right through American life today in politics, education, morals and religion. It is the fallacy that collective responsibility will make up for individual indifferences—that organizations can take over the work and duty of the individual. Mankind has always tended at successive periods to pin its hopes to one mechanism or another for the solution of its problems. Plato held that the State should be in charge of all social activity, including the rearing of the child. In the middle ages the Church became that social abstraction which was to solve all the problems, political, educational, religious, of human life. And now it is another group of outside agencies, notably the school, which is to cure our ills. We find Plato's zeal for the state fantastic; we should be utterly unwilling to turn over the whole conduct of spiritual culture to any of the various utopias whose noble if amusing failures have punctuated history, but we are perilously near being willing to turn it all over to educational agencies. The home, with the sanction of the community, turns to the kindergarten, the Day Nursery, the Boys and Girls Scouts, the Summer Camp, the Church Schools, even the Juvenile Court and Public Health Lectures and says: "You must train the children for us." Thus we have another professionalized agency; we have set up a new fetich, the fetich of the school. The individual and individualized relationships seems to have lost their former place in our democracy. And the individual parent seems to have become a mere cog in the social machine and the machine must take his place.

#### PARENTS JOB.

The school machine—and it is a machine, isn't it?—cannot do it. And so I return to the Home. We, the teachers, must teach that nothing can take its place. We cannot permit fathers and mothers to relinquish the training of their children either to the young, unmarried woman who turns on the victrola at the kindergarten, or to the stripling who has gotten his M. A. in behaviouristic psychology and science of education at the State University. No, the child's first notions of how to live are best gained within the family group. For that group, unlike any other, combines society with solitude—that is the only *private* group and the dying out of privacy in American life is one of its most *uncivilized* tendencies. The home then, which combines group relationships with group and individual privacy, can protect

and guide the integrity of personality in a growing child as can no other agency.

#### SCALE OF VALUES.

For obviously, the first task of education is to start the child with approved standards, just value judgments. "The end of all education," said Lessing, "is to make men see things that are big as big and things that are small as small." Now *ideas* can be transmitted by formal and public instructions, but *ideals*, standards, scales of value, the pervading inner sense that it is necessary to distinguish between what is right and what is wrong, what is ugly and what is beautiful, what is reasonable and what is silly—this comes by contagion. *Standards* in conduct, taste, belief are not the product of abstract reasoning; standards can only *secondarily* be built up by school or parental admonitions. We have many homes whose admonitions are ideal, whose daily living is ordinary and whose children are disappointing. Because standards are bred into children by their unconscious imitation of what those whom instinct tells them are nearest to them, *do* and *live*. The home is our chief centre of moral, spiritual, aesthetic infections. If the home be shallow in thinking, commonplace in action, indiscriminate in amusements, ephemeral in reading, no amount of conventional religious instruction or class room reasoning will give the child just and saving scales of value. What we are speaks so loud that growing boys and girls cannot hear what we say.

#### PRACTICAL HINTS

What practical advice, then, can we give the fathers and mothers who are our colleagues in the educational process. Perhaps that there must be times and days in the home when the telephone and the radio and the card table and the stock exchange and the neighbors are banished from the consciousness; that the children must look upon the home, not as a point of departure, but as a sanctuary, a haven, a fortress within which they are free; that it is more important to buy a fine musical instrument than an automobile; to collect the best books in our language which record the deepest feeling and the clearest thinking of our race than to cover the living room table with magazine trash; more important to revere the personality of your wife and respect the integrity of your husband than to fulminate about either Fundamentalism or Modernism; more important to talk with your children and play with your children than to give them dimes for the cinema. The culture of a child in the home is indispensable; it is an unremitting, exhausting, sacrificial task, and we are evading it and

searching for its commercialized and mechanized substitutes.

#### SCATTERED PERSONALITIES

How quickly we who teach perceive that, when the boys and girls come into our classrooms. It is the task of the school and college to appraise, amend, enlarge the content of youthful standards; it is not the task of the school or college to create them. It is too late for that. Any home is indicted which permits indiscriminate selection of experience for or by its children; any home is indicted which, itself indifferent in taste, unexact in conduct, vaguely conforming in religion, then feels justified in such living because it imposes on a child, through outside agencies, ways of living which the home refuses to impose upon itself. Life is just. Such homes receive their reward. Their young people come to us today with no fixed points for us to build upon. They believe in everything in general and nothing in particular. Theirs' has been an unselected experience, hence, no matter how vaguely "respectable" the home may have been, its children are dissipated youth. That is, they are youth of scattered personalities; the home has given them for their start-off, no responsible attitude toward life.

It is not possible today, nor, in my opinion, would it be desirable to train children alike. Just as they, and we, differ in ability and intelligence, so will they differ in points of belief and in estimates of conduct. But all alike should see the importance of belief and the necessity for having rules of taste and conduct. What saves young people from restless, superficial, pleasure-seeking youth? The sort of inner life which cannot be thus satisfied. What produces that inner life? A small number of precious general axioms—certain perceptions and ideas—which serve as measuring rods, as selective agents, by means of which youth can distinguish a rewarding and a consistent living. Where do these standards come from? They are our Social tradition; they are handed down. What first, transmits the great traditions? The Home. How does it do it? By consistent living and occasional instruction.

#### NEXT WEEK: THE CHURCH

At the Negro Farmers' Conference held at St. Paul's School, Lawrenceville, Va., they had a round table discussion on general conditions of the communities represented. Those present agreed that the country church is the dominant factor in rural life and that to retain its position it should have more frequent services. Practically all the replies to the question showed that one service a month was the rule and that almost 90 per cent of the churches had only a non-resident minister.



# LOYALTY TO WHAT?

## *Private Judgement or the Church*

BY BISHOP JOHNSON

IT is very probable that, if you had lived in Athens in the year 60 A. D., you might have laughed at Christianity; if, in Ephesus, you might have been angry with it; and if in Corinth, you might have been attracted by it.

Yet in all of those places the Gospel was the same; the difference being the human element within the Church which might have affected your attitude toward it.

In Athens the Church was very weak and the people were much given to philosophy. In Ephesus, the Church was very intense and interfered with the manufacture of idolatrous goods, which was a leading industry of the city. In Corinth, society was stable and the Church rather strong and influential.

In short, there are three elements which enter into the popular attitude toward religion, which have very little to do with the value of the same.

First, that which appeals to your own disposition or taste and that which is offensive to the same.

Second, the local brand and quality of religion, as embodied in those who profess it.

Third, the strength and influence of those forces which are antagonistic to religion in the particular community where you live.

Of course, men ought to follow Christ for His own worth and bear witness to Christ through the Church regardless of the peculiar local color which surrounds us.

The thing that really matters after all is our ability to appreciate real value, to accept true standards, and to bear witness regardless of our local constituency or our local opposition. They really ought to have nothing to do with the case.

If there had been eleven Judases and one St. John in the college of the Apostles I cannot imagine St. John quitting our Lord because the other eleven were hypocrites.

If the opposition to St. Paul had been unanimous in its condemnation, I cannot imagine him altering his devotion to Christ because of that unanimity.

If the prejudices of St. Peter had been sevenfold what they were, I cannot imagine his changing his devotion to Christ because thereof.

In short, these men loved Christ first and served Him next, and they

did not fear what man could do unto them.

I am willing to acknowledge that most Christians live a life that is a mere caricature of the Master's life, just as most art students are unable to meet the standards of their teacher.

But though every student paints a daub, still that has no bearing on the value of art or the marks of a real artist.

In the same way, you are to think of Christ as your Master unaffected by the local coloring in which you reside.

There is not one Christ of Athens, and another of Ephesus, and another of Corinth.

There is not one Christ for Boston and another for Chicago, and still a third for Jonesboro.

Christ is the same, not only yesterday, today and forever, but also here, there, and elsewhere.

And when we meet Him and see Him as He is, it will not be in the familiar setting of our local horizon.

It is a strange perversion of a mandate that men should emphasize their religious prejudices and peculiar differences, whereas He bade them to reduce caste and temperament and prejudice to the common denomination of His own universality.

In Him there is to be neither Jew nor Greek, bond nor free, male nor female, but all these divergencies are to be harmonized in Him.

We do not aid in this harmony by accentuating our particular prejudices, and condemning our peculiar aversions. We are so anxious to bring Christ down to the limits of our own perceptions, whereas He seeks to lift us up to the catholicity of His own boundless viewpoint of life.

This does not mean that we are to abstain from convictions, practices and instruments.

That would result merely in creating a spiritual vacuum which, like nature, Christ abhors.

It means that you are not the divine censor of other peoples' approaches to Christ, which in them are so largely a matter of background, temperament, and environment that no one but Christ is competent to judge of them.

Heresy is a sin, but no greater sin than assuming a censorship over your fellow men.

It is true that there have been General Councils, and still are authorized synods, which have the right and the duty to pass on heresy, but this is an official procedure such as is commonly exercised by secular courts, and has no bearing on the thousands of petty censors who have about as much official might as a justice of the peace and about the same authority as lynch law.

One grows very tired of the petty anathemas of ecclesiastical upstarts who evidently feel that it is their peculiar business to fill the void created by the cessation of General Councils.

One refuses to accept their findings because one doubts their monopoly of a private wire.

Moreover it has the tendency to make religion an undignified scramble instead of an ordered symphony.

One finds it most difficult to follow the self-constituted solon who pays tribute to the claims of the Church by belonging to it, and then flouts the authority and jurisdiction of the institution that he has accepted. Too often this type testifies to Christ, chiefly by a bad temper when crossed, rather than a genial endurance of persecution.

If this Church hasn't authority to direct me, I will not be attached to it, and if it has authority to direct me, I will not hold its mandates in contempt.

I doubt the real catholicity of those who use the Church to promote their theories only just so far as the Church parallels their private judgement.

I have yet to learn of any species of logic which affirmed that a part is greater than the whole.

I care not what they are,—latitudinarians, attitudinarians, altitudinarians, or just platitudinarians, their right to interpret the Church's position is nullified by their refusal to support the Church's program, as set forth by the General Convention, and to hold in high esteem the authoritative body to which they have given their allegiance.

There is no argument or thesis which would ever draw "those without" to an institution which "those within" are contemptuous of. The witness completely loses its appeal to the thoughtful. We cannot exalt an imaginary institution by flouting



the authority of that institution which exists de facto.

I do not minimize the value of the faith, but, "without works" it is dead, and "works" seem to be as essential to Church membership as they are to a watch.

And the main-spring of works is loyalty to the authority which you invoke. Without a main-spring a watch tells the truth only twice a day. We cannot glorify an institution which we do not hesitate to belittle.

Too many reformations have de-throned the pope merely that like popes may occupy the vacant seat.

In the last analysis you are loyal either to the de facto Church or to your own private judgment, whatever label you may attach to the latter.

## LEISURE AND LIFE

### *A Message for Today*

BY RT. REV. WILLIAM T. MANNING

ONE of the most striking features of our modern life is its restlessness, its ceaseless drive and push and pressure. And often this restless over-activity is quite needless and without any real aims or reason.

Thomas Huxley used to tell of a visit that he made to Dublin to address an educational association there. His train was late in arriving and he jumped into a cab and said to the cabman, "Drive fast." After traveling some distance Mr. Huxley realized that he had not given the driver any address. He called out to him "Where are you driving?" "I don't know where I'm driving," the man said, "but anyhow I'm driving fast." It is so with much of our life today. We Americans especially need to give thought to this matter. One of our chief national sins is the sin of hurry. Almost all of us are going at high pressure and are trying to do more than we can well accomplish. Certainly as a nation we need the message that leisure and recreation have their important place in life.

#### PHYSICAL NEED

We need leisure and recreation for the sake of our bodies—our physical lives.

There is great significance in the term that we use for our leisure and our play. We call it re-creation, and so it is. It makes us over, refreshes and cheers us, gives us new life and spirit for our higher tasks. It has a direct bearing upon our moral and spiritual development. And so I feel that the Church should give its open sanction and blessing to clean and wholesome sport. It is right for us to preach the Gospel of Work but we need also to preach the Gospel of Play.

Some of you may not agree with me but I hold that wholesome recreation and amateur sport may have its right and proper place on Sunday provided it does not take the place of prayer and worship on that day. Let me try to make myself quite clear on this point for I have sometimes been a little misquoted in regard to it. What I say is that our sports and recreations are in their own proper place as truly acceptable and pleasing to God as our prayers and our

worship but it is not right for us to give to recreation the hours that belong to worship. For a full and true life we need both.

The instinct for play is as divinely implanted in human nature as the instinct for work and the instinct for worship. The Church must not merely tolerate clean sport and recreation but give them its glad and open blessing. And so I rejoice that we are to have a Sports Bay in the Cathedral of St. John the Divine as a symbol of the Church's sympathy with sport and recreation and with all that is good in human life.

#### INTELLECTUAL NEED

Leisure is essential for the growth and development of our intellectual life. We can have no culture without this. I believe that our present failure to produce great painters, great musicians, great poets and writers is due in large part to the lack of leisure in our life. When I was in Italy a few weeks ago in Florence, I asked myself how it was possible for the people of that city to produce the glories of art which one finds there on every hand and to make such an unequalled contribution to the true riches of the world. And I realized that it was because they took time for these higher things of life which cannot be attained without a proper degree of leisure. And may I say that I sympathize with the desire of the labor men in our land to secure shorter hours so that they may have time for their intellectual and cultural development.

#### ECONOMIC NEED

Our economic life ought to be so organized, and in time will be so organized, that every man, whatever his task or calling, will have time for the development of his higher life. No human being ought to be debarred from such opportunity. Every man and woman in every line of work should have time enough for this. When we become wise enough to see this, labor will take on its true dignity and our labor men will do finer work and more work than ever before. I am glad, therefore, that William Green, the present wise and able president of the American Federation of Labor, is emphasizing this as a mat-

ter to be kept in view and brought about in due time.

#### SPIRITUAL NEED

Leisure is essential for the development of our souls, our spiritual lives. One reason why many people today fail to find any true help in their religion is that they give too little time to it.

If our religion is to mean much to us we must have time in our lives for thought, for prayer, for worship, for fellowship with God.

If it is true, as we are told, that some sixty millions of our people in this land are not identified with any form of religion, this is not because they have rejected religion, or are opposed to it, it is largely because religion has been crowded out of their thoughts and lives by other things. They are so busy that they have lost sight of the one thing which gives meaning to human life and makes it great. They have left no time in their lives for God.

The message that I should like to send out to all whom my voice can reach is this:

Let us try to stop living our lives in a hurry. The consequences of our present over-activity are more serious than we realize. If we are living under too high pressure the quality of our work is certain to suffer and the quality of our lives and characters will suffer also.

Our journey through this world is a short one. Let us take time for the things that are most worthwhile, time for thought, time for the best books, time to do our daily work well whatever it is, time for our friendships, time for play and prayer and worship, time for friendship with God.

A year ago the Rev. Frederic W. Goodman departed for Arctic regions to reside at Tigara (Point Hope) as Archdeacon of Arctic Alaska. Almost the only word which has been heard from him was to the effect that he had been burning drift wood to keep from freezing as the supply of coal had not arrived. The government built a new school house at Point Hope, where there are about eighty children.



## Some Sermons

### FIVE BRIEF REVIEWS

*By the Rev. Irvine Goddard*

*The God of the Lucky and Other Sermons.* Rev. Samuel W. Purvis, D.D., National Pub. Co., \$1.25.

These sermons originally published as the Saturday Sermons for the Evening Bulletin of Philadelphia are intensely human, practical and helpful and written in the pungent telling style of a good newspaper man. Every subject chosen is interesting and handled by one who is broad in his sympathies and clear in his understanding of the frailties of human nature. We unqualifiedly recommend this collection of sermons to lay and cleric alike.

\* \* \*

*Chimes and the Children.* Walter Russel Bowie, D.D., Revell. \$1.25

Dr. Bowie has several good volumes of talks to children to his credit, but this one, *Chimes and the Children*, is by far the best. It is not every one who can tell a good story and tell it in such a way as to hold the attention of children. The Rector of Grace Church, New York, certainly knows how to do it and this volume is an admirable example of the way he does it. If you don't believe me get the book and read the story of *The Policeman and the Cat*.

\* \* \*

*The Spirit of Jesus.* The Bishop of London. Wells, Gardner, Daiton.

*The Spirit of Jesus* is a volume of deeply spiritual yet practically helpful sermons preached by the Bishop of London in various parishes of his diocese. In his simple and direct way the Bishop reveals the necessity of the Spirit of Jesus in the world—and how we may acquire and develop that spirit. At the conclusion of several of the addresses are very helpful questions and answers. Some of the clergy and especially missionaries will find the volume fruitfully suggestive.

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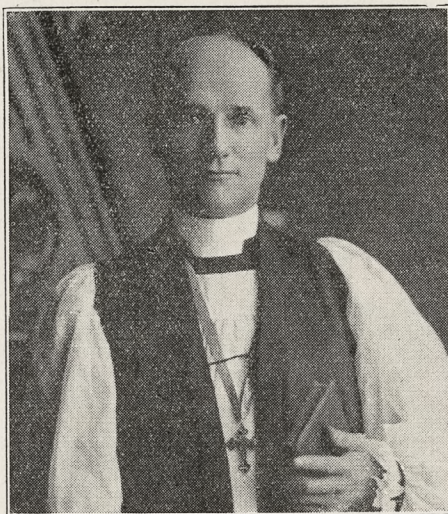
*The Word Abideth.* Thomas Tracy Walsh. Longmans. \$1.00.

"*The Word Abideth*" is a short essay of fifty pages in which the author assures us that the Bible has nothing to fear from its detractors nor well meaning yet misguided supporters. The perplexed layman who is unfamiliar with what has been written in defense of the Bible may find in these pages comforting assurance. There is here little however that is new and much that has been said before and said much better.

\* \* \*

*A Faith for the New Generation.* James Gordon Gilkey. The Macmillan Co., New York. \$1.75.

In the minds of many of the religious leaders of today there has been



BISHOP CAPERS

*President of Southwest Province*

great concern for the faith of the oncoming generation. Especially has this concern been manifested for the youth in our colleges and universities. How to solve their religious perplexities and to adjust the teachings of certain philosophers, psychologists and scientists to the simple faith and creed of a Christian is the vexing problem. James Gordon Gilkey in "*A Faith for the New Generation*" offers a solution and attempts an adjustment. The book throughout is thoughtful, stimulating and helpful.

## Let's Know

*Rev. Frank E. Wilson*

AN EPISCOPALIAN

"I WAS brought up an Episcopalian," said a man to me recently who is now numbered in the Congregational flock.

"Indeed," I replied. "And in what parish was that?"

"It was in the Catholic Apostolic Church, in Chicago," said my friend in all seriousness—and I carefully bit my tongue.

They used to be called Irvingites but they disclaim the title. Edward Irving was a Scotch Presbyterian minister, born about the time of the French Revolution. He removed to London where he created quite a stir by his preaching. The disturbed conditions following the French Revolution had stimulated the apocalyptic spirit (just as the World War has done) and many people were reading their Bibles in anticipation of the immediate Second Coming of Christ. Irving preached it powerfully until

he was dropped by the Presbyterians. He was enthusiastically taken up by a group of people who met at the home of Henry Drummond, in the south of England, where they engaged in prolonged study of the Holy Scriptures. In the course of time Irving was quite overshadowed but his name stuck to the movement. He settled the date of the Second Advent in 1864, as a sure fulfillment of Scriptural prophesy, but when the world had safely weathered that particular year the movement settled down to other interests than apocalyptic chronology.

In 1830 a congregation in Scotland believed that its people were inspired to speak divine utterances. Around that experience the movement concentrated. It was not until several years later that it took the name of Catholic Apostolic. "We are not separatists or schismatics," they said. "We are not gathered together and distinguished from others in any hostile or aggressive attitude. The head is not erecting new altars, but rebuilding that which was decayed." Their idea was that the Holy Spirit could not work freely in the Church until it was constituted after a purely apostolic pattern. That pattern, as they understood it, called for a four-fold ministry consisting of apostles, prophets, evangelists, and pastors. The pastoral ministry comprised bishops, priests, and deacons. By preserving only the last group the Church, they said, had departed from the ways of the Lord and it must be gently led back where it belonged. They chose twelve apostles and then filled in the other offices. Six other congregations, besides that of Irving, were organized in London in order to complete the "Seven Churches" of the Book of the Revelation. Emissaries were despatched to other countries where their work was planted, notably in Germany and Holland. In their public worship they adopted the full ceremonial of Catholic symbolism—altar, lights, vestments, incense.

Differences appeared early in the history of the movement and the solidarity of it has been considerably fractured. I have been unable to pick up recent statistics but some years ago ten churches were reported in the United States with a following of about fifteen hundred persons.

What in the world did my friend mean when he said he had been brought up an Episcopalian? It is another example of that looseness of thought on religious matters which allowed the Associated Press to send out a story about the fire-eating Fundamentalist, Dr. Straton of New York, describing him as an Episcopalian rector. Perhaps there is a bit of a complaint in it but it is also rather bewildering.



## Problem of Youth Is To Front in England

Wife of the Late Bishop Creighton  
Tells Her Juniors What to Do  
With the Young People

### CHRISTIAN EMPLOYERS

By Rev. A. Manby Lloyd

Striking views on modern youth—in which she declared that the despot in the family is now the child, not the father—were expressed at the Church Congress by Mrs. Creighton, the authoress of 76, who is the widow of Dr. Mandell Creighton, the scholarly Bishop of London of 25 years ago.

In her thoughtful address she dealt with the present day features of home life.

The war had precipitated great changes, she declared.

A young girl said to her:

"I am glad the war has come, it has enabled me to get away from home and do some work."

Revolt, she said, was in the air. The young were determined to go their own way and to defy authority.

"The modern despot in the family is the child, not the father," she said. "Parents are supposed to exist for the good of their children, not children to exist for the good of their parents."

"We should not try," Mrs. Creighton advised, "to shut our eyes to the greatness of the change that is taking place. We cannot be too insistent in seeking to understand its meaning. To resist it would be futile."

"The good parents might believe," she said, "that they had a claim on the gratitude of the young, but there was really no answer to the question sometimes consciously, sometimes unconsciously, put by the young—'Why should I owe you gratitude? You brought me into the world for your own pleasure, I did not ask to come.'"

At present there was a tendency to fuss too much about the young, added Mrs. Creighton. What the young needed was the inspiring call—the leader who would show them the great cause.

Among Mrs. Creighton's other points were the following:

Whatever the elders may think about it, the young at present mean to be independent, and it is clear that the whole character of the relationship between old and young is changing.

We should not try to save our children the pain of making a decision.

\* \* \*

That modern scientific research actually helps religious belief rather than hinders it, was the contention of Canon G. E. Newsom, vicar of Newcastle-on-Tyne.

"Forty years ago we who were schoolboys felt the power of a still aggressive materialism," he said.

"Some of you may remember being smitten, even in church, by the cold and deadly thought that the world might, after all, be nothing but a vast machine, with no room for a God or a soul."

"The turn of thought has made it much easier in these latter days for men and women to worship God in spirit and in truth. For example, the researches of biology have quite lately exercised a deep influence on philosophy."

"The perspective of the universe as the product of matter and motion has been ruined not only by the philosophy of self-consciousness, which hit it pretty hard, but also by the massive impression of the fact of life given to us by biology."

\* \* \*

"We must rescue religion from its anaemic state or it will become merely pathological," declared the Rev. Professor F. R. Barry, of King's College, who asserted that religion has become a thing apart—the temperamental hobby of the few.

"We must attempt to bring the values which our generation rightly reveres—beauty, truth, justice—inside the circumference of the Gospel and the Christian scheme of thought. At present they stand deplorably outside."

"The weakness of organized religion is very largely the result of the weakness of our thinking in this respect."

"Religion is ceasing to be the inspiration of life's best ideals. The churches as we know them today are mainly devotional associations. They are not the fellowships of life and work."

\* \* \*

"Prof. Barry's speech is epoch-making," was the assertion of that ardent and unquenchable Socialist, the Rev. P. E. T. Widdrington. "We have lost," he said, "the mediaeval idea of the priesthood. Remember that Christianity is a great lay priesthood. We can rightly describe a Christian knight, but we cannot write a book describing a Christian mine-owner. We must get back to the point where the Christian employer is not a person who reads the lessons on Sunday, and helps the bishop on his financial board. The Christian employer is one who is exercising the priesthood in whatever it is that he controls. His priesthood is *there* and not on the bishop's board of finance."

For my part I think these few words of the vicar of Great Easton, of which Lady Warwick is patron, more thought provoking than the whole of Prof. Barry's rather pessimistic oration.

## Plans Discussed For Launching a Diocese

Planning a Campaign to Raise Funds  
For the New Diocese in  
Wisconsin

### LEADERS PRESENT

The new diocese for northwestern Wisconsin was the special topic of discussion at a convocation held in Rice Lake, Wis., Oct. 18th and 19th. Clergy and lay delegates from the parishes in that part of the diocese of Milwaukee which is to be set off were present under the chairmanship of the Rev. Robert D. Vinter, rector of Christ Church, LaCrosse, who is rural dean of the convocation.

The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, spoke for the southern part of the present diocese, expressing their keen interest in the proposed separation. Bishop Ivins participated in the discussions, offering a week of his time this fall to visit various parishes in the interest of the new diocese. The bishops of Milwaukee and of Fond du Lac have both signified their intentions to ask for formal action on the matter at the annual meetings of their respective diocesan councils in the coming winter.

Plans were enthusiastically considered for a campaign to create a special endowment fund for missionary work in the new diocese, to be undertaken as soon as the two Councils have given their formal consent. This fund will be separate and in addition to the diocesan endowment fund of one hundred thousand dollars which is already provided by the gift of Mrs. Mary E. Dulany.

A statement of the whole project was laid before the Synod of the Province of the Midwest which met at Racine, Oct. 19. The Synod adopted a resolution expressing its deep interest and commending the new diocese to the action of the Councils of the two dioceses involved.

Bishop Wing of Florida writes of a priest in his diocese who lost all of his vestments in the recent storm. The bishop wanted to make an appeal for him but this priest refused to allow him to do so in spite of the fact that he will have to go without for some times if someone does not donate them. Needs everything, cassock, surplice and stoles. You will want to help probably, but since there is a difference in the sizes of men I suggest that you either write Bishop John D. Wing, Winter Park, Florida, for the measurements, or else send the bishop a check for him to purchase these things.



## News Paragraphs From Pacific Coast Dioceses

**Bishop of California Opposes Legalizing of Bible Reading in the Schools of the State**

### MISSIONS

*By Bishop Stevens*

There is to be presented to the voters of California a proposal to amend the state constitution so as to provide for the placing of the Bible in every school library and school room and to permit it to be studied or to be "read by any teacher without comment." The proposed amendment has many supporters who believe that it will be a means of reaching the unchurched children of our communities with the spiritual and cultural influence of the Bible. It would seem to be highly desirable. Opinion is not unanimous however. The Bishop of California, Dr. Parsons, opposes it on two grounds: first, that it would be of little value, and, second, that it is an invasion of religious liberty.

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*The Oregon Trail Churchman* is a well printed and interesting paper. The October number is full of items about the new house of the Bishop of Eastern Oregon. A new home would not stir my New England mind to much in the way of literary effort but *The Oregon Trail Churchman* makes it the occasion for an editorial on "What's in a Home?" And it is a good editorial. "The Bishop's house," it says, "is not simply the place where the present bishop and his family live. It is the corporate expression of our unity and fellowship as a household of God, a part of His big family. If love and truth and peace are to abide there the house must be big enough to hold the gifts of us all, our part ownership of it, our visits to it, and the gleam of its fireside, spreading good cheer and genial hospitality to bear witness to the real spirit of the Episcopal Church in Eastern Oregon."

\* \* \*

Here is an interesting and important point. It was made at a recent clergy conference in the diocese of California by the Rev. William L. Wood of the Church Divinity School of the Pacific. Speaking of the Bishops' Crusade he said: "The chief aim of the Crusade should not be to increase the members of the Church. It may be true today, as it has been repeatedly in the history of the Church, that if our preachers are true prophets, it may result in emptying our churches."

\* \* \*

In the death of the Rev. Albert L. Hall of St. Mark's, Pasadena, the

Church of the Pacific Coast has lost one of its best loved clergy. Mr. Hall has served in a number of California parishes and for some time was the head of the Iolani School in Honolulu. He was a graduate of Stanford University and of the Church Divinity School. His burial took place from his parish church on October 14th with many of his clerical brethren and of his own people present.

\* \* \*

The Bishop of London will visit but one point on the Pacific Coast—San Francisco. The rest of us feel a bit disappointed but we rejoice that San Francisco is to have so great a privilege. Bishop Ingram will speak at the Armistice Day meeting of the University of California on the 11th; he will speak at the Commonwealth Club on the 12th and will preach at Grace Cathedral that evening, sailing for the Orient on the 13th.

## Preacher, Pulpit and Pew

*By E. P. Jots*

Sunday School Teacher: "Charles, can you tell me why the lions didn't eat Daniel?"

Charles couldn't, but another bright boy had an answer ready. "Because most of him was grit and the rest was backbone."

Coming home from church, little Mary was asked how she liked the service.

Mary: "I don't like it much. It was too long. The bishop preached. I like the dean better than I do the bishop."

Mother: "Why, Mary, why do you like the dean better?"

Mary: "Well, the dean says, 'Finally' and stops; but the bishop say, 'Lastly'—and he lasts."

## Clerical Changes

CHIPMAN, Rev. John, in charge of missions in northeast Mississippi, has resigned and is to retire November 1st. His address: 149 N. Monroe St., Tallahassee, Florida.

PALMER, Rev. George W., former rector of St. Stephen's, Denver, has taken charge of Grace church, Carlsbad, New Mexico.

FRAZER, Rev. Guy H., rector of St. Mark's, Palatka, Florida, has accepted a call to All Saints, South Jacksonville.

CAIN, Rev. Walter S., has accepted a call to St. James', Perry, Florida.

ENGLISH, Rev. E. L. D., has taken charge of St. Andrew's, Flint, Michigan, and not Christ Church, as previously reported. Also the Rev. A. E. DuPlan resigned as the rector of Christ Church, and not as priest-in-charge, since it is a parish.

TEBEAU, Rev. A. C., rector of Emmanuel, Bristol, Va., accepts call to Monumental Church, Richmond, Va.

KILPATRICK, Rev. W. C., of the Atone-ment, Morton, Pa., accepts rectorship of Our Saviour, Middleborough, Mass.

GRAHAM, Rev. D. W., of Enid, Oklahoma, accepts appointment to staff of City Mission, Buffalo.

## News Paragraphs Of The Episcopal Church

**The New Cult of Buchmanism Is Under Investigation at Princeton University**

### CHURCH SCHOOLS

*By Rev. W. B. Spofford*

Real service performed by *The Churchman* in focusing attention upon a movement in the Church which is apt to develop into a cult. Buchmanism; no new thing for it has been rampant on the campi of eastern colleges several years. However it is receiving attention just now due to a city-wide preaching mission held in Waterbury, Connecticut, this summer, and because of an investigation into its methods by the authorities of Princeton university. It takes its name from that of Mr. Frank Buchman, a wandering evangelist who is affiliated with no particular church organization, and who maintains himself by the free will offerings of his converts, whom, so the story runs, he picks with an eye for comfort. He developed a unique technique by staging week-end house parties, attended in many cases by both boys and girls, the feature of which is a group confession which many find extremely objectionable. The objective is to get each one present to make a complete surrender to God, to do which it is necessary to clean the past by a confession of sin before the group. Fifteen or twenty young students of the ripe age of twenty or thereabout can provide a rather sticky evening by relating tales of their sins, and it is this particular feature that is especially criticized by the students of the movement. However, Mr. Buchman has many staunch supporters, including the Rev. Samuel Shoemaker, the rector of Calvary Church, New York, who has developed into the head of the movement, the Rev. Frederick Lawrence, the son of the Bishop of Massachusetts, and his associate in student work at Harvard, the Rev. Cleveland Hicks. It is said that the authorities of several universities have forbidden students to attend these house parties, and now the president of Princeton has called for an investigation due to the complaints of students against the methods used by the disciples.

\* \* \*

Good, in the opinion of some, has come out of an industrial strike. Because of the coal strike in England, the Rev. W. H. Gay, English vicar, promises to limit his sermons to ten minutes. He also suggests that the congregation sing more lustily as a substitute for the coal which cannot be secured.



Signs of the times: Christian groups in the east are to cooperate with Jewish groups in raising funds for the relief of destitute Jews in Europe. Dr. Cadman, president of the Federal Council, and Judge Victor Dowling, prominent Roman Catholic, are leaders.

\* \* \*

Three beautiful stained glass windows were dedicated last Sunday at St. James', New York, by the rector, the Rev. Frank Crowder. These windows complete a series of twelve on the Apostles. They were made in the studios of Henry Wynd Young.

\* \* \*

The Bishop of London had his usual heavy schedule in New York; preaching three or four times on Sunday; conferring with students; attending banquets where he had to eat as well as speak, made his visit strenuous. international friendship, especially between the English speaking countries, and an optimistic picture of the condition of the Church, is the burden of his message wherever he speaks.

\* \* \*

The *Daily News* of Chicago was particularly severe with Mr. Wilfred Cross for his articles in this paper on the Morality of Undergraduates. However in a recent editorial the paper states that the articles "set university authorities to thinking more actively of their responsibility for the protection and the deportment of women students." Mixed pullman special trains to football games have been forbidden by the heads of several of the state universities.

\* \* \*

Bishop Gailor of Tennessee, former Presiding Bishop, suggests that a word be said for our Church educational institutions as desirable places for the education of the boys and girls of Christian parents who may be disturbed by the facts that are coming to light from various sources on conditions in the large universities.

\* \* \*

Miss Lucy Gardner, Copec, mentioned elsewhere in these notes, preached at St. George's, New York, last Sunday morning.

\* \* \*

Special musical service, Josef Haydn's "The Creation," was sung at the Church of the Incarnation, New York, last Sunday. At the chapel there was a memorial service to the late Rev. E. M. H. Knapp of Kingston, N. Y., with the rector, the Rev. Percy Silver, preaching.

\* \* \*

Men and women who smoke will not be considered for teachers in the schools of Lynn, Massachusetts, in the future. The action received a vigorous protest from the Rev. W. Apple-



MRS. JOHN GLENN

*Honored at New York Meeting*

ton Lawrence, the rector of St. Stephen's.

\* \* \*

Bishop Manning in speaking recently before the Bankers' Club, New York, reported progress on the building of the Cathedral of St. John the Divine.

\* \* \*

St. Paul's, Baltimore, celebrated the twentieth anniversary of the rectorship of the Rev. A. B. Kinsolving recently. Services, meetings, banquets and of course a lot of speeches. During Dr. Kinsolving's rectorship: 1,819 baptisms, 1,676 confirmations; endowment grown from \$70,000 to \$240,000; chapel consolidated with other churches in neighborhood and a \$65,000 guild hall built; boys' school moved to the country and doubled in size; ten young men of the parish have gone into the ministry. Reception, at which Dr. Kinsolving was presented with \$3,500; tributes from the Rev. Dr. Harris Kirk, Presbyterian, and the Rev. Hugh Birkhead, rector of Emmanuel Church. *Notable service.*

\* \* \*

The city of Montgomery, Alabama, paid tribute last Sunday morning to the rector of St. John's, the Rev. Richard Wilkinson, who has completed eight years as rector. Presentation of flowers and all that sort of thing, and well chosen words of appreciation by Judge Walter B. Jones, senior warden, who spoke of the remarkable growth of the parish under Mr. Wilkinson's direction.

\* \* \*

Ninety-one clergymen of ten denominations accepted one hundred and forty invitations, extended by the Greater Boston Federation of

Churches, the Rev. George L. Paine, secretary, to address outdoor meetings on Boston Common this past summer. How's that for packing a lot into one sentence. The attendance totaled about 13,000, the majority of them young men without any church connection. Last month Mr. Paine arranged noon-day meetings for men which were held in the Old South Meeting House, which were largely attended.

\* \* \*

News of Church Schools: New \$250,000 wing is opened at St. Mary's, Peekskill, New York, dedicated by Bishop Lloyd last week; 85th year of St. Mary's, Raleigh, N. C., opened with an enrollment of 240 girls from eighteen states, with an additional enrollment of 57 day pupils; 94 pupils at St. Mary's Hall, Burlington, N. J., eight of whom are the daughters of clergymen. Two teachers are daughters of priests and one the daughter of a bishop. St. Katharine's, Davenport, Iowa, has 115 from eleven states, with a notable percentage from Chicago. Careful training is given at St. Katharine's, as at all of our Church schools, in Christian doctrine and practice.

\* \* \*

Beautiful rectory was dedicated Sunday at St. John's, Norristown, Pa., presented by the rector, the Rev. James Martin Niblo, as a memorial to Harriett Cornelia Prevost.

\* \* \*

Synod of the province of the Southwest met in Trinity, Tulsa, Oklahoma, October 19th-21st. Bishop Darst, Crusader, was there. Bishop of Texas and the Bishop of Oklahoma were both absent due to illness. Bishop W. T. Capers of West Texas was elected president. Program, full of interest; Bishop Darst on the Crusade; Rev. F. B. Bartlett on Evaluation of Provincial Work; Bishop Capers on Men for the Ministry; Mr. Louis W. Pratt of Tulsa on the Vestryman's Job; Bishop Seaman on Rural Work; Rev. Karl Block on Young People. Lots of discussion after each address. At the banquet, which was one of the big events, the speakers were the Rt. Rev. Fred Ingley of Colorado and Bishop Partridge of West Missouri. Mass meeting on another evening with Mr. Bartlett, National Council representative, and Bishop Quin speaking on the Church's Program.

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The Rev. John Williams, rector of Calvary, Brooklyn, died on October 25th.

\* \* \*

Courses for Church school teachers are being held in the parishes of Birmingham, Alabama, organized by the Rev. V. C. McMaster. Last over a period of ten weeks.



Sixty-five men from all parts of Central New York were the guests of Grace Church, Cortland, Rev. W. A. Braithwaite, rector, at the annual assembly of the Brotherhood of Saint Andrew.

\* \* \*

The Rev. G. F. Cameron, rector of St. James', Ayden, N. C., has a lot of letters to answer I will wager. He preached at the opening service of the Edenton convocation of the diocese of East Carolina last week, and in the course of his remarks said that he deplored the fact that many industrial and political leaders of the state opposed the proposed survey into working conditions for women. More than that he said that a state of practical peonage exists in many agricultural districts. Some of the boys are going to tell him to confine his remarks to the "good old Gospel." Course he can answer that that is what he was preaching, but it is probably just as well not to argue with them about it. The convocation was a big affair with papers read on all sorts of important subjects.

\* \* \*

Archdeacon Llwyd of Haiti died in St. Luke's Hospital, New York, on October 16th. He has been in Haiti since 1918, contracted a tropical dis-

ease, and had been in the hospital since last spring.

\* \* \*

Bishop Manning and Father Huntington, superior of the Order of Holy Cross, are to be the speakers and the guests of honor at the meeting of the Church Mission of Help on November 3rd when they are to celebrate their fifteenth anniversary. Both of them were among the founders of the society. Another to be honored is Mrs. John Glenn, now the president of the society.

\* \* \*

A great conference on Africa was held in Belgium in September. Every phase of African life was under discussion, people with expert opinions coming from all over the world to attend. The Church was represented by Bishop Campbell, the Rev. A. B. Parson, assistant to Dr. Wood of '281,' Rev. H. A. Donovan, Rev. John Kuhns, both missionaries in Liberia.

\* \* \*

"Prayer was words before our Lord's time; it was energy afterwards," said the Rev. Dr. Bunting of St. Louis in addressing the clergy conference of Florida. "People are not praying, that's why they are not coming to Church. We sometimes have to be shocked into a real conception of the depth and meaning of

prayer." It was an address that went over, as the saying is. Addresses during the day on the Budget, Rural Work, Bishops' Crusade, Young People's Work, Student Work, and what have you. Parsons from all over the diocese came to Tallahassee to attend, guests of St. John's.

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This parish, St. John's, Tallahassee, Florida, is to build a \$40,000 parish house at once. Rev. W. J. Alfriend is rector.

\* \* \*

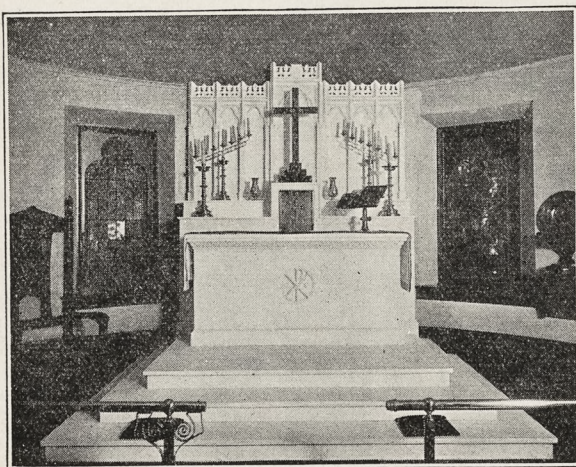
Dean Hinkle of the Redeemer, Pendleton, Oregon, has just been presented with a car—'tis an automobile he writes in his glee. Gift of his parish and the bishop. He does a lot of rural work and needs it.

\* \* \*

Archdeacon Root of Tennessee has made such an impression with his preaching that the Presbyterians of Germantown have asked him to preach from their pulpit two evenings a month. And my informer, who is the elder of the church, adds in a postscript: "At every occasion the church is completely filled with interested listeners drawn from all parts of the community."

\* \* \*

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operated in tendering a dinner, on Friday evening, October 29, to Miss Lucy Gardner, editor of the Copec Magazine, London, in the rooms of St. Paul's Cathedral, Tremont street.

Secretary of the Conference on Christian Politics, Economics, and Citizenship, Miss Gardner is now on a brief visit to this country in the interest of international friendship among the Churches, for she is also honorary secretary of the Continuation Committee, British section, of the Universal Christian Conference on life and work. And she is the only woman member of the Committee on Faith and Order which is preparing a great conference in Switzerland next year. Her visit to Boston has an important bearing on the

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relation of this Conference to the 300th Anniversary, in 1920, of the leading settlement of the Massachusetts Bay Colony.

A memorial window, the work of James Powell and Sons, London, was dedicated at St. Alban's, Washington, D. C. last week.

A diocesan Church school conference is being held in Savannah, Georgia, this week. There is a full program, on leading subjects, presented by experts, with a good bit of recreation mixed in.

The Very Rev. F. L. M. Bennett, dean of Chesterfield Cathedral, England, is a visiting Churchman in this country. He was a guest of parishes in Boston week before last, was in Rhode Island last week, where he was the guest of honor at the fall dinner of the Churchmen's Club, and he is at the present time in Washington, D. C., the guest of Bishop Freeman.

The Synod of the province of New England is meeting this week at St. Paul's, Concord, N. H. Among the speakers; Bishop Davies of Western Massachusetts, and Bishop Booth of Vermont, who are to speak on rural work; The Rev. Arthur Lee Kinsolving of Amherst, Massachusetts, and the Rev. William E. Gardner of Boston, who are to speak on student work.

Institutes for Church school teachers are being held during November in Rhode Island.

The Rev. Frederic W. Clayton, president of Tabor College was the preacher last Sunday at Gethsemane, Minneapolis, Minnesota.



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## 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.)  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.

## CHICAGO

**Grace**

Rev. Robert Holmes, Rector  
St. Luke's Hospital Chapel  
(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 Ave.  
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.  
Tuesday at 10 A. M.; Thursdays at 8 P. M.

## EVANSTON

**St. Luke's**

Rev. G. C. Stewart, D. D., Rector.  
Sundays—7:30, 8:15, 11:00 and 4:30.  
Daily—7:30 and 5:00.  
All sittings free and unassigned.  
From Chicago, get off at Main Street, one  
block east and one north.

## BOSTON

**Trinity**

Copley Square  
Rev. Henry K. Sherrill, Rector.  
Sundays—8:00. Holy Communion; 9:30,  
Church School; 11:00, Morning Prayer and  
Sermon (first Sunday of month, Holy Com-  
munion and Sermon); 4:00, Service and Ad-  
dress; 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, 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 Satur-  
days.)

**The Incarnation**

Madison Avenue and 35th Street  
Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8:00; 10:00; 11:00 A. M.; 4:00  
P. M.  
Noon Day Services 12:20

**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, 11 A. M. and 8 P. M.  
Church School: 9:30 A. M.  
Saints' Days and Thursdays: Holy Commu-  
nion, 7:30 and 11:00 A. M.

**St. James**

Madison Avenue and 71st Street  
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, 9:30, 11 A. M. and 8 P. 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. Matthew's Cathedral**

The Very Rev. Robert S. Chalmers  
The Rev. Robert J. Murphy  
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.  
Fellowship of Silence: Wednesday, 7:15  
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  
Evensing, 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 Avenue, 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 Avenue and Marshall Street  
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 Avenue to Bellevue Place  
Rev. E. Reginald Williams, Rector  
Sundays: 8:00, 9:30, 11 and 5.  
Gamma Kappa Delta Club, 6:00 P. M.  
Sheldon B. Foote, Mus. Bac., F. A. G. O.,  
Choirmaster.  
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## PHILADELPHIA

**St. James' Church**

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



Many new furnishings have been placed in Grace Church, Madison, Wisconsin. The rector, the Rev. H. H. Lumpkin, hopes to receive still further gifts which will make this one of the most beautiful churches in the country.

\* \* \*

The rector of St. Paul's-by-the Lake, Rogers Park, Chicago, the Rev. Henry Hyde, dedicated last spring a very beautiful new church, which gave to this growing parish one of the most complete equipments in the city. He is now appealing to his people to still further beautify the church by providing the money for fitting furnishings.

\* \* \*

The Rev. B. H. Reinheimer, executive secretary of Southern Ohio, is in the diocese of Lexington this month in the interest of the Church's Program.

\* \* \*

St. Mark's, Jackson Heights, Queens, New York, the Rev Raymond L. Scofield, rector, has broken ground for a new church which when completed will represent an expenditure of close to \$200,000.

\* \* \*

Miss Dorothy Hedley, in charge of field work for the Girls' Friendly in the province of New York and New Jersey, just completed a three weeks campaign in Albany, which has resulted in the organization of several branches.

\* \* \*

The Rev. Louis Van Ess, secretary of religious education in the diocese of Albany, spend the past two months in the archdeaconry of Ogdensburg holding parish training classes.

\* \* \*

Here is a new kind of service. Mr. Edwin Clark, a layman of Ogdensburg, New York, his business affairs permitting him some leisure, has placed his automobile for diocesan officers as they have visited parishes, and had personally driven the car whenever possible.

\* \* \*

Bishop Benjamin Brewster of Maine broke his collarbone the other day in an automobile accident. The car completely turned over.

\* \* \*

Two hundred clergymen, wardens and vestrymen met in Watertown, Wisconsin, on October 7th, for a conference on the Church's Program. The leaders were Dr. Carl Fisher, professor at Wisconsin University; the Rev. Frank E. Wilson, editor; Dr. G. F. Hitchcock of Indiana, whose subject was "as Idle as a Painted Picture"; and of course Bishops Webb and Ivins.

The Seamen's' Church Institute of San Francisco, is the only one of our Institutes which maintains a recreation hut at a United States Marine Hospital. The attendance in 1924 was over 37,000 men.

\* \* \*

This letter from the Rev. John R. Stalker, rector of St. Timothy's, Massillon, Ohio, was about the first letter to be received about our Tenth Anniversary, and should have been printed over a month ago. I slipped—and I'm sorry. Here 'tis:

Accept my heartiest congratulations on The Witness' tenth birthday. It is doing a mighty fine piece of work in our Church and I hope that its success and prosperity may continue to increase during the next ten years as it has during the last ten.

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A few facts—In 1626 Divorce unknown in America. In 1868 one door of release from the Holy Estate of Matrimony opened by the General Convention. In 1926 51 other doors opened by our civil legislatures, and one divorce granted for every six and a half marriages. In view of such alarming facts it is the plain duty of every patriotic American to read and understand the situation and the remedy.

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