

# *The* **WITNESS**

CHICAGO, JULY 26, 1928



REV. WALTER C. WHITAKER

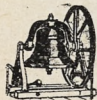


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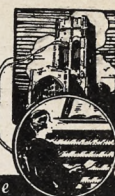
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# THE WITNESS

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## THE LIMITATION OF LOCAL DEITIES

By

BISHOP JOHNSON

AT a meeting of scientists in England recently two eminent members of the society stated that, in their judgment, death was the end of all and man was likened unto a candle and his soul to the flame—when you destroy the candle you extinguish the flame.

Of course it is quite unscientific to argue from analogy, especially when the analogy is so inapt.

Moreover it is still more unscientific to make dogmatic statements on insufficient data. Really the question is not so much one of ultimate purpose in the creation as it is an assumption of origin beginnings.

Of course one cannot give scientific deductions except they are based on scientific observations. Both scientist and theologian must fall back on an assumption for his major premise. Stripped of all academic verbiage, if we are permitted to think at all, we must fall back on one of two assumptions for our original premise. Either matter created mind or mind created matter.

Whoever accepts the latter alternative has at least the satisfaction of observing that all the order and purpose in human transactions are the result of mental inspiration. Man never saw a fortuitous concourse of atoms shape themselves into a coordinated plan. If you start a dynamo going without a mind to guide it you know at the outset that there will be no tangible results.

If we start with a belief that God (who is mind) created a universe (which has order and purpose) then we have the right to use our minds

to discover an adequate purpose in the creation.

The mistake of learned men, of business men, of military men, of religious men is essentially the same; it is the endeavor to resolve a highly diversified universe solely in terms of intellect, pragmatism, force or faith.

Sir Arthur Keith's treatment of the human soul in terms of scientific knowledge is akin to the curiosity of a small boy who would take his accordion to pieces to find out where the music came from. He would get no answer and his father could have told him so before he began his work of destruction.

There is very little difference between the treatment of evolution by Mr. Bryan and the treatment of religion by Mr. Darrow; between the denial of matter by a Christian Scientist and the denial of soul by a material scientist. Each of them arrive at their conclusion by refusing to attach any value to evidences hostile to their theory.

"The fool hath said in his heart there is no God," that is, he says it in his heart first and in his head next. His philosophy does not create his character; his character determines his philosophy.

Two men of equal mental caliber begin their life work, the one giving his best efforts in a laboratory, the other in a mission church. Let us be fair and assume an excellent laboratory and a church which brings faith and hope to human outcasts.

The one spends much time at his microscope, the other in the slums.

The one studies bacteria, the other studies sin. They are each of them working in a different field of experience, although each of them have a highly altruistic purpose. The one comes out a materialistic scientist, the other a spiritual leader.

My point is that the probabilities are that if these two good men had changed cars at the outset of their journey each would probably have arrived at the other's destination.

Now the moral is evidently this; the intellect is an instrument which can do certain things which are denied to one who devotes his life to the redemption of hopeless men. Faith and devotion can accomplish results which are foreign to the laboratory. So if I want to know something about disease and its remedy I would go to the man in the laboratory, but if I wanted to know something about faith and hope I would go to the man in the slums. For each, in his own sphere, will have learned the order and purpose, the evil and the remedy, which his observation and experience entitle him to know. So long as he confines his deductions to the line of his experience he is worth listening to, but when either gets into the realm of the other he should realize that his own experience is as limited as that of his brother, and if he is humble and modest he will tread softly in his brother's workshop.

Immense damage is done to human faith and social decency by the superficial remarks of men who are eminent in one sphere and rather futile in the other. Because I am an eminent chemist I am not necessarily an au-



thority on music. The fallacy lies in the assumption, made equally by all groups, that science or business or military force or religious faith have a monopoly of right in a world which was made by another.

It is arrogance for men eminent in one to cross over into fields in which their experience and viewpoint unfit them for authoritative utterance.

Belief in God, the creation and the ultimate destiny of man seems to produce a coordinated system which has appealed alike to the ablest scientists, financiers, generals and philanthropists that the world has known.

It is true that every man has the privilege of accepting or rejecting this system of faith and to talk about it,

but it is a mistake to regard the eminence of a man in science, statecraft or business as having any authoritative force in a line in which experience alone can give authority.

I respect the authority of Sir Arthur Keith in the line of physical science but when he pits his experience in religious belief with that of Cardinal Mercier I would say that he has a right to his opinion but that it carried no more weight as an authority in religion than the statements of the Archbishop of Canterbury would have in the realm of physical science.

Mr. Edison is an authority on electricity but not in the value of a

college education for he never had one.

Mr. Ford is an authority on automobiles but rather pathetic in his views of international diplomacy and history.

Mr. Sinclair Lewis is an expert on vice but scarcely experienced in his appreciation of religious values.

Because a man is great in one line of experience gives him no weight beyond that of other men in that in which he has not qualified as an authority.

The local deity has no authority over a universe.

"Great is Diana of the Ephesians." But only in Ephesus.

## CITY MISSIONS

By

REV. JAMES H. GEORGE

*Superintendent Episcopal City Mission, St. Louis*

WE WILL begin with an attempt at a definition. In any town large enough to support more than two or three parishes, a parochial organization tends more and more to grow away from a diversified life answering the need of a given locality. It rather tends to become specialized according to the tastes or convictions of the strata of the population it serves. Rapid transit accelerates this tendency. The result is that in a modern city, as never before, there are great yawning gaps in the Church's work which it is everybody's business or nobody's special business, to fill. Here is the field of the City Mission. A City Mission, then, is the organization which endeavors to fill the wants of the extra-parochial field of a modern city.

The first and most obvious field of the city mission is the tax-supported city institutions. From the point of view of the superintendent, institutions naturally divide into those in which he can most effectively use an untrained worker, and those in which the priest requires the services of a woman with social service training. In either case everything should head up in the pastoral work which can only be economized by lay assistance. There is nothing more futile in appearance than a bewildered parson mooning around a busy institution with only the vaguest notion where to go or what to do. Unless he has a very limited field and plenty of time he must have lay help.

In such institutions as hospitals and homes the experienced untrained

worker can be just as useful as anyone else. Most modern hospitals are supplied with a social service staff. She ought, of course, to work with it. On the material side, her personal acquaintance with patients and inmates will determine what is to be done with the Church's bounty—the clothes, the preserves and all the rest that the good women of the city love to provide; on the spiritual side, she can tell the clergyman where his contact is most likely to be effective. She will not learn everything, but she will save him glaring omissions. She will, of course, be especially alert to find those who are to be baptized, prepare candidates for confirmation, and precede the priest in the preparation for bed-size communions. This many sided job can only be learned by long experience. Its technique is not in the books.

This seems a good place to mention the co-operative work of parochial organizations. The city mission should see that the Girls' Friendly, the Brotherhood of St. Andrew, the Church Periodical Club and other organizations keep in close touch with the needs of the work and are identified with the mission's activities. Generally, when a parish organization is moribund, it is because it has nothing to do. The city mission ought to be the first thought in the rector's mind in such a case. Liaison is best effected by consultation between the diocesan authorities of the particular organization and the superintendent of the city mission.

One of the most essential elements

for successful work in an institution is a Sunday service, preferably in the morning. This is impossible in a great city for all the institutions, where the number of clergy on the staff is small, without lay help. A good lay-readers' league such as we have in St. Louis is one of the greatest aids a city missionary can command.

When we come to consider work in penal institutions we are confronted with an entirely different situation from that which obtains in hospitals. Here we find no trained staff of social workers as in our hospitals, and the one cure to which our courts and wardens is confined is retribution. Moreover, when we begin pastoral work among prisoners there is unusual difficulty in making the diagnosis required by the physician of the soul. In most cases a smoke screen is put up prompted by shame or effrontery, so that, so to speak, you do not know whether you are dealing with a cold or a broken leg. The temptation is to wander around distributing sugar-coated pills. Yet, because our problem avowedly borders on the line of morals and character, the sanctions of religion ought to be most effective right here.

After months of discouraging and superficial work in this field I added to my staff a trained worker with a wide experience in all kinds of case work and she was not long in justifying her employment. When a case comes up for my attention I hand it over first to this assistant, she makes a case study of my friend behind the



bars and the next time I see him we do not talk about the weather. It is baffling work in most cases at best. But at least we start with brass tacks and sometimes the results are gratifying. I, for one, would never attempt work again in this field without the trained social worker. I am convinced that in most cases it is futile and in many cases pernicious and justifies a suspicious attitude on the part of the authorities.

Here we come to the special field of the deaconess. Among women delinquents she seems to be the one suitable worker. I take for granted, of course, that she has been trained at one of our best schools. She combines the clerical character (with apologies to General Convention) with the detached outlook of the social worker and the sympathy of a woman. There are few clergy who can so adequately minister to them in spiritual things.

When we come to pastoral work we will find it a great advantage if the field can be narrowed as much as possible so that a clergyman can make a specialty of the people with whom he has to deal. As far as the St. Louis City Mission is concerned this is an ideal, not an actuality. In the course of my ministering to the insane, for example, some inspiration, or lack of it, often reveals to me how far afield I am for mere lack of understanding. Some time ago I was led by an attendant in our City Sanitarium to the bed-side of a poor creature who was babbling "Mary, Mary, quite contrary," over and over again. After a pause, for I was utterly at sea, I added, "How does your garden grow?" She took it up immediately and finished the verse to the end. It seemed to give her great satisfaction. After a little I suggested, "Now I lay me down to sleep." She repeated that and the following lines softly. Then I said "Our Father," and with a little prompting and hesitation she said it all through. Then she grew quiet and I left the room. She went to the land of light that night, and left me thinking that if I had only a little more knowledge and experience I might be of far more use to such as she.

Our work should always be related somehow to peoples' needs. With the sick, for example, there is one thing we can usually do for them, we can help them to sleep and to sleep in such a way that it will contribute toward their recovery. Even naps with a spirit at peace with God and man are restorative. To fall to sleep, "forgiven and accepted of our God and in perfect charity with the world" is a suggestion that every hospital chaplain can make, an aim which he can help the patient to attain.

### On the Cover

**WALTER C. WHITAKER**, whose picture appears on the cover this week, has been the rector of St. John's, Knoxville, Tennessee, for twenty years. This is one of the largest parishes of the south with over a thousand communicants. Dr. Whitaker has been for many years a trustee of the University of the South, dean of the Convocation, and deputy to General Convention, being at the present time the chairman of the commission on missions of the House of Deputies. His entire ministry has been in the south though he is well known in other parts of the country not only for his work for the National Church but also for his preaching.

With prisoners one must cultivate a spirit of humility until he feels it. The practical reason is that the remotest touch of a superiority complex is immediately registered to the disadvantage of the work. The real reason is that the parson is not called upon to decide the relative seriousness of sins against the social order and his own imperfections of the heart. Watch yourself and leave judgment to the judge. One foolish high-and-mighty talk by a holy layman taking a church service can do a wonderful amount of damage.

And so I might go on, but all to the effect that each kind of ministry has problems and perplexities of its own, and the more a clergyman on the staff can concentrate on his own problem and exclude others the more effective he is likely to be.

Turning to the general activities of the city mission my first observation is it should always "pass the buck" when somebody else can do a job just as well as the Church. It ought to co-operate with every established agency and never get in the way. Have a representative sitting in on the various boards of organized philanthropy and avoid competition. There are always fields that a purely secular organization cannot satisfactorily occupy, and you will be surprised at how quickly they will acknowledge it.

One of the most conspicuous of these is in the rehabilitation of homeless men. Let the city run the municipal lodging houses if it does so, and still the Church holds the only solution for the mass of them, and that is in the use of religious sanctions for the strengthening of character. The typical institution of this sort is the so-called "rescue mission." I

know that occasionally cases of real conversion can be cited in support of their work. But my impression is that organized religion fails here miserably, and the rescue mission too often teaches a sloppy kind of "Come to Jesus" religion that misses the mark. I know of no city where this problem ought not to receive more careful thought and a better method of approach devised.

The city mission ought to be able to point out to the diocese where the most profitable effort may be expended for the whole community's sake. Unquestionably in St. Louis it is among our colored population. It also ought to be able to point out where activities related to its work but not designed to come under its direction, such for example as the Church Mission of Help, ought to be established. It should seek to be the instrument of the various parishes where questions of general relief or other matters which it is much better equipped to handle, come up. In a word it should try year by year to fill more satisfactorily the extra-parochial field and to be the Church of the city at large.

There is no question that those who are engaged in this work are yearly accumulating experience for which there is no adequate clearing house. It is, therefore, good to know that the national Department of Christian Social Service is ready to aid the various missions in developing this work by sponsoring conferences and in other ways. The time certainly is ripe. The city problem promises more and more to be the problem of the future, and in solving it the city mission needs all the help it can receive to develop its organization and its technique.

### Let's Know

#### APOSTOLIC MARTYR

By Rev. Frank E. Wilson

**DA VINCI'S** "Last Supper" pictures the Apostles gathered at the Lord's Table on Maunday Thursday night. Our Savior has just made the startling announcement that "one of you shall betray me" and the Apostles are giving evidence of various kinds of astonishment. Immediately to the left of our Lord is St. James the Great, leaning back with extended hands in token of amazement.

He is called St. James the Great to distinguish him from St. James the Less—the difference probably being that the former was a larger man than the latter. He was the brother of St. John the Evangelist, sons of Zebedee and Salome, and so was a



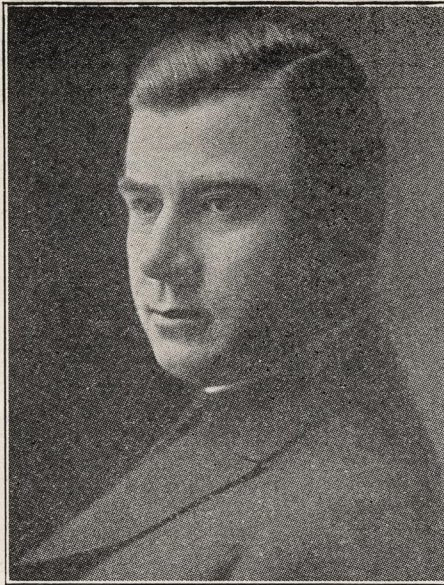
cousin of our Lord. These two brothers were partners with St. Peter and St. Andrew in their fishing enterprises on the Sea of Galilee and were all called to be Apostles at the same time. This St. James was one of the inner group of three (together with St. Peter and St. John) who were present with the Master on the mount of Transfiguration.

Some fourteen years after the crucifixion he and St. Peter were both arrested in Jerusalem. St. Peter was freed but St. James was condemned to death by Herod Agrippa and was executed with a sword. There is an old story that his accuser was so deeply impressed by the piety and loyalty of the Apostle before the judgment-seat that he declared his own allegiance to Christ and asked forgiveness for bringing St. James to his death. The accuser was thereupon condemned to death also and on the way to the place of execution St. James is said to have kissed him, saying "Peace be to thee." So the accuser and the accused entered Paradise together.

Tradition further tells how this St. James, shortly after Pentecost, had travelled to Spain where he preached the Gospel and so became the patron saint of the Spaniards, known as St. Iago. After his death, his body is said to have been placed in a boat at Jaffa and turned adrift. It finally was carried to Spain where it was buried, and the place of interment was revealed in a vision some eight centuries later. The supposed relics were then translated to Compostella which became a favorite place for pilgrimages during the Middle Ages.

For some seven hundred years Spain was under the rule of the Moslem Moors, fighting many a bitter battle for freedom. Frequently the Saint is said to have appeared on battle-fields mounted on a white horse to give help and encouragement to the Christian warriors. Once, for example, in the tenth century the King of Castile went to war against the tribute of one hundred virgins which the Spaniards were obliged to supply each year to the Moors. At first the battle went against the King but that night the Apostle appeared to him promising victory the following day. The King told his vision to his soldiers and led them out once more. St. James appeared before them on his white charger, waving a white banner, and the Christians came off with a smashing victory to their credit.

St. James is represented with a sword in Christian art and his day comes in the Church calendar on July 25. He was the first of the Apostles to lay down his life in the cause of Christ.



BISHOP STRIDER  
*Teaches at Summer Conference*

## Cheerful Confidences

WHO FURNISHES THE STEAM

*By Rev. George P. Atwater*

THERE are two general views of our work as parochial clergy. One opinion is that the rector or missionary priest furnishes the steam necessary to energize the parish, and that it is carried forward by his vitalizing enthusiasm. The dynamo is the man, and every part of the work feels his power, and is responsive to his leadership.

The other view is that the energy is in the parish or mission; in its people, in its organic structure as a part of the Kingdom. It places this energy under the direction of a pilot (a rector) who guides it to useful ends.

Either of these principles operating alone, produces faulty methods and spotty results. If the rector furnishes all the steam, and pulls the parish as a dead weight, he has about as much satisfaction as he would in pretending to enjoy a day's outing by pushing an automobile around the block.

If the parish furnishes the steam, and the rector does nothing but steer, he will soon find the power units slipping off to run a Y. M. C. A. or a community bridge for some other alphabetical organization.

As a matter of fact the power load is built by the action and reaction of rector and parish. He must release the energy of the parish by furnishing these accelerators.

(1) Personal attention to the dynamic parish units (leaders).

(2) Authoritative piloting toward

a definite and satisfying objective. (Not visions but solid realities.)

(3) Capable coordination of forces toward that objective.

(4) Enthusiasm, which arouses the latent energies of individuals and groups.

(5) Appreciation, constantly felt and expressed for the cooperation of leaders and groups.

The parish on the other hand must realize that every individual is either pulling an oar, or is a dead weight. The individuals must do several primary duties or the parish will languish.

(1) Go to Church.

(2) Support the parish as generously as possible.

(3) Enlist in some parish activity.

(4) Act with whole hearted friendliness toward others.

When rector and parish stimulate each other, and each contributes his part, then the power is rapidly built up, and the parish progresses with steady acceleration.

## The Cockpit

*For Opinion, Not Controversy*

SHOULD THE THIRTY-NINE  
ARTICLES BE RETAINED IN  
THE PRAYER BOOK?

REV. GEORGE C. FOLEY

*Professor at the Philadelphia  
Divinity School*

There is a strange misapprehension as to the purpose of the amendment to omit the Articles from the Prayer Book. It is not proposed to eliminate or repudiate them. It is not an attempt to change the devotional status of the Church. It is not a threat to destroy the Protestant Episcopal Church, as an inflammatory and widely circulated pamphlet intimates. There has been created in obsession of fear, a state of nerves with which it is difficult to argue. The only question to be considered is whether the Articles are today suitably placed within the covers of the Prayer Book. On the merits of this question a very decided majority of both Orders affirmed their removal in 1925. It seems hysterical that the confirmation of this action should be regarded with such grave suspicion when the much more drastic suggestion of Dr. Huntington in 1907 occasioned no alarm.

The removal of the document to a different place in no way affects its status because wherever printed it will be with the authority of the Church. Its doctrinal and legal force, whatever that may be, will remain the same as hitherto. It registers a historical attitude taken by the Church with reference to certain Roman doctrines and practices, and



this can be forsaken only when done deliberately and explicitly. But even in this respect it is inadequate in our present needs. The English repudiation of the Pope's supremacy has been omitted from our form of Article 37. The Immaculate Conception and Papal Infallibility are naturally not mentioned. The historic position has not altered but the details of its expression are often open to criticism and felt to be unfit.

The semi-Calvinistic Articles have lost their authority, which cannot be regained by their retention in their present location. These are far more of a burden than the anti-Roman ones are to keep. The laity have never accepted them as conditions of their Church life, and the vast majority have probably never even read them. The clergy have never been obliged to subscribe to them, and there is hardly a single one of us who believes them all. They are the product of an age of bitter controversy; their present prominence is purely factitious; they have been an obstacle to unity with other Christians, and contribute nothing to unity among ourselves; their atmosphere is contentious and foreign to the spirit of worship. Wherever they belong the book of worship is certainly not their proper place.

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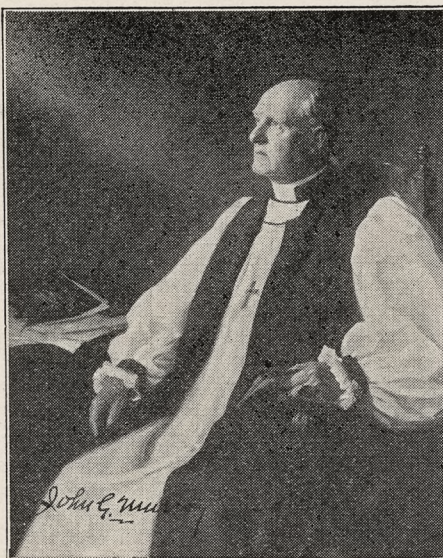
REV. SELDEN P. DELANY  
Associate Rector, St. Mary the  
Virgin's  
New York City

I am in favor of dropping the Articles from the Prayer Book for the following reasons:

1. They are archaic and Calvinistic in much of their theology. Article IX on Original Sin teaches the worst form of Augustinianism. To teach that every person born into this world is deserving of God's wrath and damnation means the damnation of all infants who die unbaptised, and is repulsive to any right-thinking modern man.

2. The articles that deal with matters in controversy between Catholics and Protestants are useless because of their "pussy-footing" character. They may mean anything or nothing. They can be interpreted equally in a Catholic or Protestant sense. I believe what we need is clear thinking and clear statement of what we believe, and not an attempt to stand on both sides of the fence at the same time.

3. Nobody pays any attention to the Articles anyway. They are not binding upon either clergy or laity. The only use that I know of for them is as reading matter during a dull sermon, but even here people might more profitably read hymns from the Hymnal.



BISHOP MURRAY  
Honored by the Sangreal

## About Books

REVALUING SCRIPTURE! By Frank Eakin. Published by The Macmillan Co., price \$2.25.

The modern religious education movement has been more or less handicapped in the past, due to an inadequate, if not false valuation of Scripture. When we speak of Scripture, it is generally the Jewish Christian Scripture we have in mind. Few indeed realize that there are other great Bibles! Such as the Brahmanie, the Zoroastrian, the Buddhist, the Confucian, and the Mohammedan Scriptures.

The purpose of this book is give us a better understanding of these bibles that we may compare them with our own. We cannot pretend to understand things until we have looked at them in the light of their likeness and unlikeness to other related things. The Christian Bible may be unique in some respect, but it is not unique in all respects. Bibliolatry and religious intolerance will disappear when our Bible is used as a religious source book of great value and not as an infallible guide book to life. Workers in the field of Religious Education cannot afford to neglect this most informing and valuable contribution to their work.

Irvine Goddard.

\* \* \*

THE TOUCH OF CHRIST: LECTURES ON THE CHRISTIAN SACRAMENTS. By Granville Mercer Williams, S. S. J. E. Published by Edwin S. Gorham. Price, \$1.50.

Father Williams contends in these lectures, given at St. Thomas' Church, New York City, that the philosophy of an ethical sacramentalism which

distinguishes historic Christianity, offers the only rational, because the only whole and satisfying view of the world, of God and of religion. He says further that the Christian Sacraments do not in any way come under the category of magical. The salient quality of magic consists in the imposition of the will of the person possessing the secret on that of another, human, or other than human by the use of some formula or rite having this coercive power. But in the Sacraments all that is done is done because it is believed to be the will of God that is being carried out. There must also be a response of the will of the recipient in order that the benefits of the Sacraments may be received. It is this ethical insistence that forever frees the Christian doctrine of the Sacraments from any element of magic or superstition.

These lectures will greatly aid those who admit the truth of the Sacramental principle by clarifying their thinking and making them to give an adequate expression of what is to them fundamentally vital and helpful in their religious life.

Irvine Goddard.

## Preacher, Pulpit and Pew

By E. P. Jots

A clergyman was riding on a train, a few months ago, and entered the dining car, which had one vacant place at a table where John D. Rockefeller was seated.

After the order had been placed for the meal, Mr. Rockefeller asked the clergyman several questions about his work, and finally asked, "Do the people like your preaching?" The clergyman replied that he thought that they did. "Well, do you like the congregation?" asked Mr. Rockefeller. After answering that he did, the clergyman (noticing that John D. had a new wig) said to him, "I see that you have a new wig; how do you like your new wig?" And the listener was rather taken aback at having the tables turned on him in this manner.

\* \* \*

"Does your wife attend church regularly?"

"Very. She hasn't missed an Easter Sunday since we were married."

\* \* \*

## APPEL-SASS

A very delightful wedding occurred at the Congregational parsonage, McGregor, Iowa, Wednesday afternoon at 2:30, March 14, 1928, when Charlotte the second daughter of Mr. and Mrs. Fred Sass was united in marriage to Mr. Herman E. Appel of Montana.



# NEWS FROM ENGLAND

Reported by

A. MANBY LLOYD

WE ARE grateful to Joynson Hicks, the Home Secretary, for two delightful phrases. One was uttered in the Albert Hall last year, when, standing before ten thousand stalwart Protestants he said, "We ask for no Purgatory." And nobody laughed. And now he seems to have done it again. He is reported to have said, "We will not give up our ancient churches to an alien religion." As everyone knows it was the Bible Christians who built Lichfield Cathedral. Edward the Confessor knew nothing about confession—unless he was the author of the Westminster Confession. John Bunyon's taste in stone images and gargoyles is notorious. The "very idea" of saying mass at Glastonbury, built to the designs of the Pilgrim Fathers.

We anxiously await the next gem that may fall from those enchanted lips.

\* \* \*

Lord Hugh Cecil has now joined Lord Selborne and the few who advise the use of the Deposited Book and "damn the consequences." The fact we have to face in this: there are two Englands. The North is Protestant; the South is Catholic, that is as far as the church going element is concerned. Broadly speaking, of course. There are two absolutely contradictory ideals in the Church of England. "If this Bill is rejected," said a Bishop at a public meeting, "there will be chaos." "Chaos!" said Father Waggett, after hearing this speech, "What do they mean by chaos? I see the Mother of God venerated. I see the Holy Sacrament worshipped. Is that chaos? It seems to me more like heaven."

Again there are masses of people, perhaps ninety per cent of the population, who do not care a button about the Prayer Book. They never use one and never intend to. A lady of one parish was discussing it with a lady of another parish, who said: "I cannot understand what all of the fuss is about. We don't want no new Prayer Books. What we want in our church is new hassocks."

\* \* \*

Sir Henry Slessor, as minister in the last Labor Cabinet, has been telling an English Church Union meeting why he abstained from voting this time. The reservation rubrics were enough for him, but by no means all. One part of the Measure had received little notice at all—the part

which gave, expressly and implicitly, a voice to the congregation or the church council to decide what form of service should be used on a particular Sunday. "I cannot believe," he said, "it is any part of Catholic faith or discipline that we laity should claim to invade the province of the priesthood." He sees Congregationalism creeping in.

Further, he had the feeling that, with the exception of Sir Robert Newman and perhaps three or four more, the rest of the M. P.'s, Liberal, Labor and Conservative alike, were setting themselves this test: "Will it, or will it not, curb the Anglo-Catholics?" That was the fundamental question. "Spiritually they were all of one mind. They all agreed that we were lawless, undesirable, increasing in power and therefore to be stopped at any cost."

The aged Lord Halifax, presiding over the Northern Anglo-Catholic Congress at Leeds said that there can hardly have been a greater mistake than for the Church to go, cap-in-hand, and ask Parliament to grant it the liberties which it ought to have taken itself.

\* \* \*

"Can the Church stand cross examination?" asked Mr. Lloyd George in a Sunday address. And the Walsh Wizard proceeded, in his best barrister style, to deal with the Church's war attitude. "If, at the time the great war was declared," said Mr. George, "all the Churches of Christendom had come and said, 'Halt, this murder must not begin' there is not a minister or monarch who would have dared to have done it." Of course not. For the good and sufficient reason that such remarkable unanimity upon the part of the Churches would have implied a no less remarkable unanimity among the peoples.

Truly, things are turned upside down. The Church of England wants a New Prayer Book. It is vetoed by a political body called Parliament. Politicians get into an international muddle, involving fire and sword. They turn to a Bishop in lawn sleeves and ask him to give the Kaiser a good hard knock. Poor old Lloyd George! Our champion sophist, pelagian, will he be our next Prime Minister? The revolt of Messrs. Maxton and Cook may split Labor irrevocably. What will the Flapper vote amount to? It is Lloyd George's opportunity.

With the Maxton-Cook faction at loggerheads with the Macdonald-Thomas-Snowden outfit, the Grand Old Welshman may be called to lead a Lib-Labor Coalition.

Why not put the Church of England in the market? Why not disestablish and disendow? Impossible, you say . . .

My dear Innocents. Not so many years ago the leading financial paper solemnly suggested the sale of Westminster Abbey to help pay for the war. That is the real world—the rest are but shadows.

Close to a hundred young people of the diocese of Mississippi met at Gulf Port in June for a week of intensive training in methods of work with young people. Miss Rebecca Miller, who on September first is to become the head of religious education in the diocese, was the chief councillor, and the Rev. Gordon Reese was the director and chaplain. Two outstanding courses were those given by the Rev. Edward MacCready, student pastor at the state university on Modern Thought and Religion, and by the Rev. F. D. Deis of the National Field Department on the program of the Church.

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# NEWS OF THE EPISCOPAL CHURCH

*Edited by*

WILLIAM B. SPOFFORD

YOU doubtless read in your daily paper of the two Church women and eight Churchmen who were awarded the Cross of Honor of the Order of the Sangreal for "distinguished service to the Episcopal Church and humanity." Bishop Murray, Presiding Bishop of the Church, headed the list. The two women were Augusta Martyn, founder of the House of Happiness, Scottsboro, Alabama, and Mrs. Edna Biller, the director of Taylor Hall at Racine, Wisconsin. Ralph Adams Cram received the honor because "he has interpreted the spirit of Christ to the world in terms of architecture." Bishop Rowe, who has served in Alaska for thirty-three years, was the next in the list, and the others were Bishop Brent of Western New York, Rev. Francis J. Hall of the General Theological Seminary, Rev. David E. Gibson, the head of the Cathedral Shelter, Chicago, Rev. James O. S. Huntington, the founder of the Order of Holy Cross, and Mr. George Fyson of Chicago, a layman who has served long as a lay-reader and about whom we had something to say a few weeks ago.

Naturally you will want to know something of the Order that made these awards. THE WITNESS of July 19th contained an article describing the instituting of the Order at the Racine Conference. Then there is a neat little book written by the master of the Order which has just been published, and which can be secured for fifty cents from WITNESS BOOKS, which gives the details about the rites and the philosophy.

It is the opinion of many with whom I have talked that this Order of the Sangreal will in a short time be the young people's organization of the Church. It has a definite objective for one thing which seems to be lacking in the present Young People's Fellowship. Mr. Tucker, the founder, is well known to readers of THE WITNESS, his articles on the Sangreal having appeared here last Lent. It is our hope that there may be a regular column in the paper each week about the Order and that members of it will look upon THE WITNESS as their paper, not only because of this column but because of the other articles that appear regularly, including those of Mr. Tucker who has agreed to write for us regularly.

This is the open season for straw votes; the Atonement, Brooklyn, for

example, took a straw vote the other day while on an annual boat excursion, with Mr. Hoover receiving 116 votes and Mr. Smith 89.

The many friends of the Lamb Studios, New York City, will be grieved to hear of the death the latter part of June of Osborn R. Lamb, and of Frederick S. Lamb, famous landscape painter and stained glass artist, who died in California the 9th of this month. Mr. Charles R. Lamb, the head of the Studios, has received thousands of letters of condolence upon the loss of these two famous brothers who did so much to beautify churches throughout the country.

Miss Nellie Smith of Centralia, Illinois, has been appointed director of religious education for the diocese of Quincy. Her work in the dioceses of Kansas and Springfield has given her a wealth of experience for this office.

The Gearhart Summer School of the diocese of Oregon recently closed its 12th successful session with an attendance which broke previous records. One of the real features this year was the devotional life, with a larger part of those enrolled present each morning at seven at the early Eucharist. The Rev. K. A. Viall of the Cowley Fathers, who has served as chaplain for the past three years, was presented with a travelling bag by the young people of the conference.

About one hundred were enrolled at the Church conference of the diocese of West Virginia which was held at St. Hilda's Hall at Charlestown. Prominent on the faculty were Bishop Strider, coadjutor of West Virginia, Rev. Maurice Clark of Southern Ohio, Rev. Christopher Sparling of Baltimore, Miss Virginia Zimmerman, head of religious education in the diocese of Maryland and Miss Etta Ambler, church school worker of West Virginia.

The Rev. R. Y. Barber, who for a number of years has been in charge of a number of missions in the diocese of Springfield, has accepted a call to the rectorship of Grace Church, Galesburg, Illinois.

Flowers everywhere, the blue and white of Bethany Home the prevail-

ing colors. Most heart touching of all the stairway on each step of which sat the younger children of Bethany Home family, just outside the little Chapel in which for so many years happy little ones have chanted the praises of the great Lover of Childhood. They were crowded out because the chapel was filled with Associates of the Sisterhood of the Transfiguration and it was the requiem celebration of the Holy Communion committing to God His faithful servant, Mother Eva Mary, founder and Mother Superior of that order since August 6th, 1898. At the altar was the Rev. Gerald H. Lewis, chaplain of the Home, assisted by the Rev. Spence Burton of Boston, Superior of the S. S. J. E., and the Very Rev. Benjamin D. Dagwell, Dean of St. John's Cathedral, Denver, Col. This was on Tuesday morning, July 10th and at 7:30 o'clock. The same morning at 11 the regular burial service of the Church was held in Christ Church, Glendale. Bishop Johnson of Colorado took the principal part, assisted by the rector, the Rev. Gilbert P. Symons and Canon Reade.

Bishop Murray is spending his vacation, as usual, at Chester, Nova Scotia, where he is extremely fond of the fishing.

Many parishioners of Christ Church, Bay Ridge, Long Island, being unable to be present at the wedding of their rector, the Rev. John Henry Fitzgerald, in New Haven, Conn., attended a celebration of Holy Communion that morning, Saturday, June 30, in their own parish Church, the Rev. Dr. Peckham officiating. Thanksgiving was offered for the rector's recovery from a recent sickness; prayers were offered for a happy married life for him and his bride; and prayers also for their protection at sea. The following Monday, July 2, a large party of parishioners chartered a steamboat and accompanied the liner down the bay when their rector and his bride sailed for Europe on their honeymoon.

A large audience witnessed the laying of the corner stone of the new church building of the Church of the Good Shepherd, in Jacksonville on July the 1st. The Rt. Rev. Frank A. Juhan, bishop of the diocese of Florida officiated, and was assisted by the Reverends Peter C. Wolcott,



of Hyde Park, Chicago; L. C. Wolcott of the Church of the Epiphany, Denver, Colorado; Newton Middleton, rector of St. John's; Edgar L. Pennington, rector of St. Andrew's and Charles A. Ashby, rector of the Good Shepherd, all of Jacksonville. In his address Bishop Juhan told of the meaning and aspirations that had prompted the members of the church to build this new edifice and related the prominent part it would play in the religious history of Jacksonville.

\* \* \*

St. Luke's, Montclair, New Jersey, one of the strongest parishes in the country, is to make alterations in the interior of the building, under the direction of the architect, Mr. Hobart Upjohn.

\* \* \*

Some fifty clergymen attended the twenty-third annual session of the Albany Cathedral Summer School, June 25 to 29, held in the buildings of St. Agnes' School. There were lectures by Dr. George J. A. Ross, of Union Theological Seminary; the Rev. Dr. W. Everett Johnson, of San Benito, Texas; Dr. A. Holmes, of the University of Pennsylvania, and the Rev. Harold Holt, of New York. The Rev. G. Warfield Hobbs, of the National Council, led a conference on Church Publicity, and the subjects of Missions and Personal Evangelism were presented at conferences by the Rev. Eugene F. Bigler, of Mexico, and Dr. Larkin W. Glazebrook, of the National Commission on Evangelism.

\* \* \*

The second festival of boy choirs of the diocese of Los Angeles was held recently at St. Paul's Cathedral, the church being packed in spite of the fact that it was a hot mid-week evening.

\* \* \*

St. Matthias, Waukesha, Wisconsin, is after the honor of having the oldest layreader. Here is a letter from the rector, The Rev. Thomas R. Harris: "Our candidate is Mr. Fred Wardrobe, born in Sheffield, England, October 28, 1841. Just eighty years ago he came to this country. He is a veteran of the civil

war and a charter member of the G. A. R. post organized in 1881. He reads Morning Prayer every Sunday morning in the year and also sings a very creditable tenor in the choir. His daughter, grand-daughter and great-grand-daughter as well as himself, were all confirmed in this parish and frequently make their communions together." Is there anyone able to break this record?

\* \* \*

Dr. Robert Patton, director of the American Church Institute for Negroes, accompanied by a quartette from a southern school of the Institute, were the guests of the convention of the district of South Dakota, which met at Sioux Falls.

In connection with the Bishop's address, fitting recognition was made of the work of the Rev. Dr. Edward Ashley, Archdeacon of Niobrara, who on May 9 completed his fifty-fourth year in the Dakota Indian field. In connection with this the Bishop read the congratulatory resolutions passed by the recent meeting of the National Council, and on behalf of the Presiding Bishop and the

National Council presented to the Archdeacon a beautiful Bible fittingly inscribed.

\* \* \*

While the eyes of the Nation have been upon the State of Texas recently, politically, there has transpired a little more quietly a week of profound importance to the Diocese of Texas. After a diocese has gone ten or twelve years without producing a native candidate for the ministry, it is a gala week when six sons of the diocese are ordained.

On Saturday, June 23rd, Bishop Quin ordained to the diaconate in St. David's Church, Austin, Mr. Michael J. Kippenbrock, who has volunteered for service in Alaska. He leaves shortly, with his bride, for Cordova.

On Monday morning, June 25th, there was a triple ordination in All Saints Chapel, Austin, the Church's student chapel at the University. Twin brothers, Mr. Charles Abram

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Sumners and Mr. Thomas Woodward Sumners, were ordained deacons. The sermon was preached by the Rev. Harris Masterson, Jr., rector of All Saints Chapel, and the candidates were presented by the Rev. DuBose Murphy, Director of the Church Bible Chair at the University of Texas.

The third candidate was Mr. Lawrence Lord Brown, who was presented by the Rev. Frank A. Rhea, rector of St. Mark's Church, Beaumont.

On Wednesday, June 27th, in Paul's Church, Waco, Bishop Quin ordained to the diaconate Mr. Lyle Saxon Barnett, who was presented by the Rev. F. Percy Goddard, of Marlin. The Sermon was preached by the rector of St. Paul's, the Rev. Charles W. Sheerin.

On St. Peter's Day, Bishop Quin ordained Mr. Hugh St. George McChurch, Houston. The rector of the Parish, the Rev. James Swayne Allen, presented the candidate, and the Rev. Frank A. Rhea, of St. Mark's, Beaumont, preached the sermon.

All of these young men graduated from the Virginia Theological School this year except Mr. Brown, who returns there to complete his final year. The Bishop Coadjutor has assigned them to work in the diocese except Mr. Kippenbrock, who goes to Alaska.

The Rev. Mr. Barnett will have charge of St. Mary's, Lampasas, and St. Luke's, Belton; the Rev. Mr. Murray will be at St. Paul's, Navasota, and St. Stephen's, Huntsville; the Rev. Charles A. Sumners will have charge of St. Stephen's Mission, Houston; the Rev. Thomas W. Sumners will be at Holy Trinity, Dickinson, St. George's, Texas City, and St. Paul's, Park Place. The Rev. Mr. Brown will be at Christ Church, Jefferson, and Trinity Church, Longview, for the summer months.

One hundred and two additions—36 by confirmation and 66 by transfer—since the first of September

last year, all debts paid and a substantial balance in the treasury, is the report of the Church of the Incarnation, Atlanta, Georgia. During the month of June there were 20 additions by transfer and 12 persons confirmed.

\* \* \*

Before ten o'clock every morning last week, at the temporary shelter known as St. Barnabas' House, New York City, an average of twenty women and girls had to be turned away, although it has always been the pride of the old house that it could shelter all who came.

"There are numberless women just now out of work who are finding themselves unable to pay their rent

or take care of themselves after the long months of unemployment we have been having this year," stated Helen Romaine Bradley, headworker at St. Barnabas' House. "They are coming to us from all nationalities. At present we have in the house Greek, Spanish, Porto Rican, Irish, Jewish, Scotch and English women, all of whom have been left temporarily homeless. Nor are the families confined to any industrial group. Men and women from every stratum of society are finding themselves suddenly without funds."

\* \* \*

Bishop Barnes of England recently named whom he considers the three greatest men of our era; Gandhi of

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\* \* \*

"Worry implies lack of confidence in the goodness of the Ruler of the Universe, and the thought that perhaps we can manage things better than He," observed the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest and Beloved Disciple, New York City, in a recent sermon on the life of Basil King, distinguished author and clergyman whose death recently occurred.

"Those familiar with the life of Basil King know that one of the biggest things he ever did was when he was able to write for others The Conquest of Fear.

"Any one with imagination can picture the mental anguish he went through when, while Dean of the Cathedral in Halifax, he learned from his oculist that he would soon be blind. But one day it dawned upon him that he was only weakening himself through worrying, and destroying his chances for the future. Whereupon he changed his whole outlook; instead of seeking merely to bear his calamity, he determined to use it. As we know, he began learning to use the typewriter, that, when his sight was gone, he might be able to use the machine for literary work, for which his name is known throughout the country today.

"Basil King's blindness might have crushed him, but he used it, not only

to overcome fear of living, but that which hangs like the Sword of Damocles over the lives of many people, the fear of death. Having lost fear of blindness, he seemed to gain insight into the life beyond. His calamity became a blessing."

\* \* \*

The choir of the Church of the Redeemer, Brooklyn, sang last Saturday at a wedding in St. Nicholas' Syrian Orthodox Cathedral, Brooklyn. The occasion was unique. The orthodox churches have no organs and in the absence of instrumental music the wedding march, set to appropriate words, was sung by the choir as the bride entered the church, and the recessional was similarly sung at the close. It proved a very impressive setting to the Syrian Orthodox rites, which were conducted in English and Arabic by Archbishop Aftimios.

\* \* \*

The Church of the Resurrection, Richmond Hill, Long Island, has lately had two messages from the Church in China. The Rev. King Li, a Chinese deacon, who is in this country to study agriculture with a view to helping the farmers of his

district in China to better methods, spoke last Sunday afternoon in the Church, and Miss Gertrude Selzer, Superintendent of St. Andrew's Hospital, Wusih, spoke recently to the Woman's Guild most interestingly of her work. She expects to return to China as soon as conditions there are suitable.

\* \* \*

The Conference for Church Workers, to be held at Evergreen, Colo.,

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July 30-Aug. 11, will offer to Church men and women of the central plains an opportunity to combine the benefit of a vacation in the Rocky Mountains with intensive preparation for the work of the church. Leaders of the religious education course are: Miss Mabel L. Cooper of the National Council; Dr. Adelaide T. Case of the department of religious education, Teachers College, Columbia University; and Rev. Walter H. Stowe of St. Mark's Church, Denver. Rev. E. S. White, St. Louis, Mo., will conduct a course in social service. The church music course will be under the direction of Rev. Canon Winfred Douglas, assisted by Walter Williams, organist of St. Stephen's Church, Providence. The School of the Prophets will open at Evergreen, Aug. 13 and continue through Aug. 25. The chaplain of this school will be Rev. S. C. Hughson, O. H. C., West Park, N. Y. Lecturers include: Coadjutor Bishop Booth of Vermont, Bishop Johnson of Colorado; Canon Douglas, Dr. Case, Dr. White and Rev. H. C. Benjamin of Pueblo, Col.

\* \* \*

Our missionary LaGloria, Cuba, is the only clergyman of any kind for a section about fifty miles in length by twenty miles wide. His constituency is about equally divided between Cubans, Americans and Jamaicans. He holds services at Sola and Garden City as well as in La Gloria. Sola is a town of 2,600 people, two-thirds of them Cubans who have no religious opportunities whatever. The services at Sola for the Cubans have been given up for lack of a place in which to hold them. A gentleman has offered to give a lot if a church is erected, but the bishop hesitates, not for fear he could not get the money but because he fears a missionary could not be found to take up the work.

In Cienfuegos an opportunity to establish the Church has been lost which was ours twelve years ago. Property which could have been purchased then for \$4,000 in the center of the city is worth \$25,000 now.

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The mission at Los Arabos reports the largest number of baptisms, 131 infants and two adults. The adults were two Chinese whom Bishop Hulse baptized and confirmed on his last visit.

Last year was a difficult year in Cuba, especially difficult because the low price of sugar and the resulting curtailment of production has meant unemployment and acute poverty. We have sometimes stimulated activity. "In one place," a missionary writes, "where for three years we have had an influential school in a neglected section, a Roman Catholic order started a new school a block away with the announced intention

of driving us out. They have a much finer equipment than we have and a

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### St. Paul's Cathedral, Buffalo

Rev. Charles A. Jessup, D.D.  
Sundays, 8, 9:30 and 11 A. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

### Trinity Cathedral, Cleveland

Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### Grace Church, Chicago

Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

### St. Paul's, Chicago

Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

### The Atonement, Chicago

Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

### St. Luke's, Evanston

Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

### The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12 and 8.  
Daily, 7:30 and 10:30.

### Christ Church, Cincinnati

Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily 12:10.  
Holy Days, Holy Communion, 10.

### St. Matthew's Cathedral, Dallas

Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45 and 7:45.  
Daily, 7, 9:30, and 5:30.

### Christ Church, Eau Claire, Wis.

Rev. Frank E. Wilson, S.T.D.  
Sundays: 8, 9:45 and 11:00 A. M.  
Holy Days: 10:00 A. M.

### St. John's Cathedral, Denver

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

### St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street  
Near the University of California.  
Sundays: 7:30, 11:00 a. m., 5:00 p. m.  
Tuesdays: 10:00 a. m.

good building and a large sum of money back of them, so it is possible they may drive us out, but at any rate that section will have a fine school which it would not have had if we had not started there."

\* \* \*

Emmanuel Church, Moorefield, West Va., has presented a font to Christ Church Mission, Rippon, near Charleston, West Va. Emmanuel Church, some years ago put in a beautiful white marble memorial font and for some time has been looking about to present its handsome solid walnut font to some mission that wanted one. The gift was very acceptable to Christ Church Mission.

\* \* \*

The membership of the Episcopal Church in Connecticut was nearly doubled in the ten years from 1916 to 1926, according to a survey of that body made public by the Census Bureau of the United States Department of Commerce at Washington. The Federal report shows that the membership increased from 48,854 in 1916 to 89,434 in 1926, and the number of churches in the State from 196 to 202.

\* \* \*

"Your nurses are charming young women, but I fear they have been educated beyond their sphere," remarked Mr. Sarkissian, the governor of the Alexandropol District of Russian Armenia, who attended the graduating exercises at the Near East Relief School for Nurses.

"Have you talked with them?" inquired Miss Jarvis, the American nurse who is at the head of the training school.

The governor walked down the line of girl graduates, conversing for a while with each of the twenty-one. He then returned to speak to Miss Jarvis.

"To my astonishment," he said, "every one of those young nurses is going out to work in the villages, and they are all enthusiastic about it!"

This new class brings the number of nurses working in the villages up to ninety. Each nurse receives a salary of \$20 a month. The Armenian Red Cross assumes responsibility for the salaries and maintenance of the clinic. But notwithstanding the number of nurses Near East Relief has trained, there is only one medically trained person for every five thousand people in Russian Armenia, and one hospital bed for every thousand.

\* \* \*

Have any young people of the Episcopal Church a more picturesque meeting place than those who are members of St. James' Church, Meeker, Col.? That town is forty-five miles from the railroad, in the recesses of the Rocky Mountains. A really beautiful church was recently built there. The new parish house

## Services

### Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation, New York

Madison Ave. at 35th St.  
Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8 and 11 a. m.

### Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12, and 4:45.

### The Heavenly Rest and Beloved Disciples, New York.

67 East 89th Street  
Rev. Henry Darlington, D.D.  
Sundays: 8 and 11 A. M.

### Grace Church, Brooklyn Heights

Hicks St., near Remsen, Brooklyn, N. Y.  
Rev. George P. Atwater, D.D.  
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

### Grace Church, New York

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursday, Holy Communion, 12.

### All Saints' Church, New York

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### Gethsemane, Minneapolis

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4th Ave. South at 9th St.  
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Wed., Thurs., Fri., and Holy Days.

### All Saints' Cathedral, Milwaukee

Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 5:30.  
Daily 7 and 5:30.  
Holy Days, 9:30.

### St. Paul's, Milwaukee

Rev. Holmes Whitmore  
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Holy Days and Tuesdays, 9:30.  
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### St. Mark's, Milwaukee

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
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Meeker used to be an Army post, made necessary by the warlike Ute Indians, and was the scene of a massacre about fifty years ago. Several of the log buildings still are standing. Probably the new parish house was part of the infirmary of old Fort Meeker. The parish is thus preserving an interesting part of the old frontier, and the rector, Rev. Charles D. Evans, says the young people are putting it to very good use. Meeker is a trifling sixty miles across country from Steamboat Springs, where two church Army men recently have gone to work at the request of the bishops.

\* \* \*

Because the developments of interracial work among church women have made such strides the past two years and because there are many problems which need further discussion by the white and colored women leaders, the second interracial conference of church women has been called by the church women's committee on race relations of the Federal Council of Churches, at Eagles Mere Park, Pa., Tuesday and Wednesday, September 18-19, 1928.

"This Conference," says Mrs. Richard W. Westbrook, chairman of the Women's Committee, "comes as the logical development of work done by church women, north and south, greatly stimulated as they have been by the spiritual forces generated at the first conference held at Eagles Mere in September, 1926. Since that meeting a permanent committee, representative of churches and affiliated organizations, such as the Y. W. C. A., has been developed. Local conferences have been held; a number of local committees of white and colored church women have been set up and are actively dealing with the community problems involving the two races that confront them. There are so many things that are now to be discussed by women leaders, white and colored, from all sections of the country, that a second conference is very necessary. This Conference will provide, as did the first one, a choice of opportunity for understanding through the fellowship of delegates."

\* \* \*

The city missionary in New Orleans, Rev. C. B. K. Weed, held 53 morning services in the prison during the year, every Sunday and Christmas Day. He also had 138 services in other institutions, and this is only part of his work.

\* \* \*

Beginning September first the Rev. Oscar deWolf Randolph, rector of St. Mary's, Birmingham, Ala., will become the rector of Virginia Episcopal School, Lynchburg, Va.

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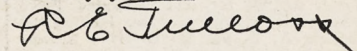
Dear Friend Dreshman:

The rush of Commencement Week and a day out of the city has kept me from writing you more promptly. However, how can I ever express in any adequate way my thanks and appreciation? It was your presence, your skilled counsel and the encouragement that was given by you and your presence which made the campaign possible.

It certainly was one hard old struggle, but the last night of the campaign was correspondingly glorious. I never saw a group of men as enthusiastic and absolutely irrepressible as the workers were on Friday night. Your good help and your special personal aid are things which I shall remember with gratitude as long as I live.

I know that by this time your mind is engrossed in problems elsewhere. I do want you to know, however, that you left behind you here at Springfield a group of folks who feel a gratitude that is beyond expression.

Cordially yours,



President.

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