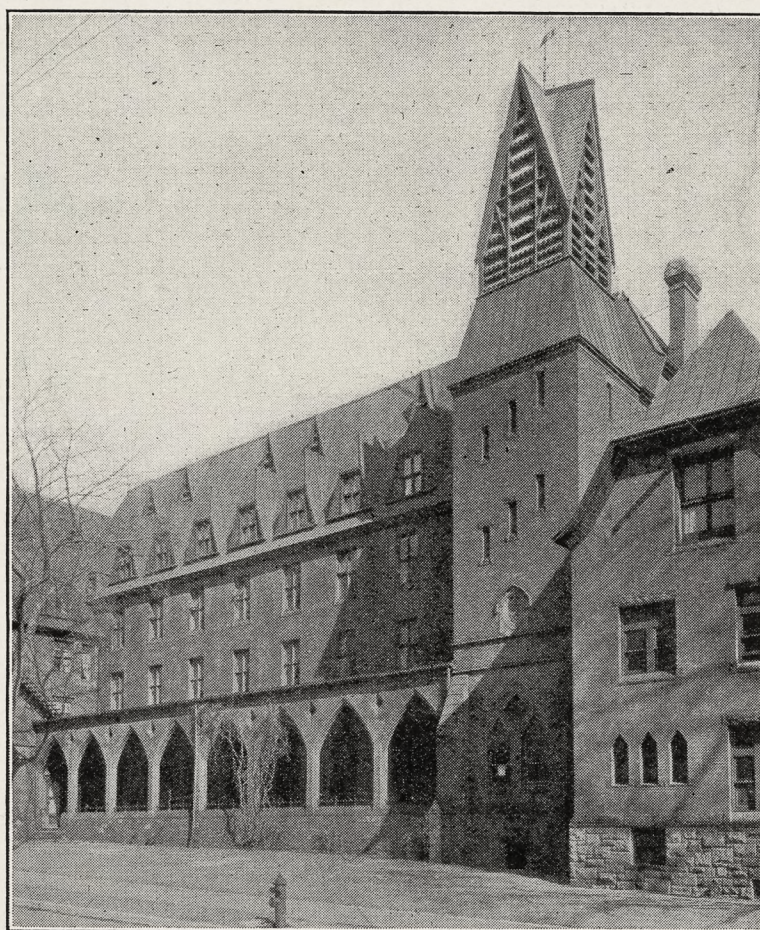



# *The* **WITNESS**

CHICAGO, MAY 24, 1928



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# THE WITNESS

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## SPIRITUAL SAVAGES

*In the Process of Civilization*

By

BISHOP JOHNSON

IF YOU want to discover what you really are ask yourself what you honestly seek as the highest good, for where your treasure is there will your heart be also.

What you really want will determine what you will ultimately find. Primitive man wants feathers and whisky and the scalps of his enemies. He responds to anything which will gratify his vanity or satisfy his lusts.

It has taken centuries of heroic effort for man to cover his barbaric passions with even an outer garment of righteousness; it has taken the grace of God for man to change the nature of a savage into the motives of a saint.

In spite of the centuries in which men have struggled to overcome their cruel instincts the world is still full of people who have the hearts of savages.

Man is like a garden which has been rescued from the wild prairie and keeps its fruitfulness only at the price of vigilance. When it does slip it does not go back to the dignity of the virgin buffalo grass but to a jungle of noxious weeds.

Man does not throw back to the sincerity and courage of a barbarian but to the falseness and cowardice of the pervert.

A large proportion of our population find their parallel in the Indian who has been to school and returns to his reservation, having lost all the virtues of the primitive man and acquired all the vices of his white associates.

The tramp, the ignoramus and the parasite are men who have fallen to a level far below his barbaric starting point.

When one contemplates a group of educated girls whose chief concern is a cigarette, a cocktail and a modish gown, destined to mate with a group

of men whose chief thrills come from their covetous and sensuous instincts you face a hopeless perversion of culture, before which it is folly to caste any pearls of righteousness, learning or culture.

It is the same hopeless mess that led to the fall of Rome, Paris and St. Petersburg, in which the crude savages without refinement wiped out the weaklings of the social order.

When the field becomes so full of worthless tares that the wheat is negligible then the plow turns up the poisoned soil that a new agriculture may begin.

The barbaric brutality of an Aleric, a Robespierre or a Trotsky is more potential at such times than the puerilities of the courts of Honorius, of Louis or of Nicholas, and the cruelties of the former are more merciful than the dead weight of the latter in its effect upon the common man who has to bear the burden of each.

The sentimental romanticism that pardons banal lives because they are well governed and highly perfumed has no place in the dispensations of Providence.

The only excuse which culture has for its exemption from hard manual labor is that it contributes something to truth, beauty and goodness to a progressive development from primitive chaos.

Fruitfulness is the law of cultivation and there is no stage in the process in which a man or woman may say that one has arrived at the point where self indulgence is justified.

If you are nothing but leaves you are an accursed thing in God's world.

The person who thinks he is not a sinner because he does not break the ten commandments has missed the mark completely.

It is not a universe of mere nega-

tion; it is a world in which each inhabitant has an imperative obligation to contribute something of what he has to give.

The little soul which says how little can I give or do and be esteemed respectable has missed the joy of living and the petty life which demands much and gives nothing is a worthless thing.

Culture is a wonderful privilege when it gladly assumes its obligations, but it is a ghastly thing when it merely clamors for its privileges.

It is folly to compare any stage in the progress of the race with a perfect standard of truth and justice.

We are emerging from a savage origin and the only fair comparison is with the crudeness of the past.

History is a succession of brutal dynasties in which the rulers have labored to gratify lust and cupidity and hate.

It is also a record of heroic effort, to acquire new values for all men. Unselfish men have suffered and died to substitute truth for vanity, beauty for brutality, goodness for hate. The process has been slow and it has been attended with many setbacks. But out of all the struggle and confusion have come new standards and new values

Labor has never had anything to gain from the barbarian nature which knows only force. Its present status is due to those whose studies have found truth, whose efforts have produced beauty, whose sacrifices have sought righteousness.

The failure of labor to discriminate between its benefactors and its oppressors has been the greatest tragedy in history, for the laborer has always been too easily stampeded from the ultimate value to his own immediate interest. He too has a savage background.



# CHRISTIAN MARRIAGE

## *A Few Practical Suggestions*

By

VERY REV. ERNEST J. DENNEN

IN A sermon preached recently in Christ Church, The Old North of Paul Revere fame, Boston, the rector, Very Rev. Ernest J. Dennen, advised young people contemplating marriage to make Jesus Christ a guest and companion at an engagement service, the marriage service and every annual anniversary of the latter. The custom the preacher thought might help to neutralize the growing evils of divorce and debasement of matrimony. Speaking from the story of the marriage in Cana of Galilee, which was attended by both Jesus and His mother, the preacher showed that Jesus by His conduct endorsed and sanctified true marriage. He would therefore "teach young men and women to put into the thought of marriage and the life that results from it, a greater degree of practical Christianity and religious feeling."

"In order that this may be the more easily done," said Mr. Dennen, "I would point out certain customs that might well be taken into serious consideration by youth.

"When an engagement is announced a tea is given. The announcement appears in the papers and often on the social page a picture of the bride is seen. A ring is given. The young people are started off on their period of engagement with no intimation of what the step may involve, with no help and with no endeavor to secure the help that might be theirs for life's guidance. Suppose they were to go to their minister and say to him, 'We are about to announce our engagement. We want to start our life together at this stage in the right way. Will you have for us a service in the church where we can come realizing our need of spiritual help and laying for ourselves the foundations essential for the welfare of engaged as well as married people?' If they do not belong to the same church they ought to. They should start together in the matter of church affiliation. A division in church loyalty here and at this stage may be, and justly, regarded as a grave misfortune.

"After the service that will solemnize the engagement has been held, just as a future service solemnizing the marriage will be held, the clergyman might very well say to these young people, 'Now come to my study and let us talk over together

what the marriage vows means.' An exposition of these vows is needed for the simple reason that in ninety-nine cases out of a hundred when a marriage is solemnized neither the man nor the woman has much thought or idea of the pledges they are giving the one to the other and the vows they are solemnly taking upon themselves. The language is clear and strong and inclusive. The officiating clergyman says to the man: 'Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony.' He asks: 'Wilt thou love her, comfort her, honor and keep her in sickness and health; and, forsaking all others, remain faithful unto her so long as life lasts?' These questions are searching and a man or a woman should think well beforehand what they mean, before they are answered. The opportunity to give adequate and helpful thought would come naturally if the clergyman would talk with the young people and out of the depth of his experience as pastor of the flock, interpret what it means to love, to comfort, to honor and to keep in sunshine and shadow and to be loyal absolutely throughout the years of a long life. By taking this step the young people are really in effect inviting Jesus to their marriage later to be solemnized, because they are putting into their thought of it their understanding of His spirit.

"Then the day of the wedding comes. What is to be the procedure? Will the affair be a church wedding, one of purely social importance with abundance of decorations, many guests, beautiful bridesmaids, ushers dignified and the occasion as a ceremony complete, with a reception afterwards, carried out with all the details of a fashionable affair? Will no other elements be added to it? Then it will be without an essential element that would make greatly for its success. I refer to the desirability of appealing to the rector again. Let him arrange for the celebration of a holy communion on the morning of the wedding. Let that service bring together the prospective bride and groom and the parents and intimate friends of both. Let the first step in the wedding ceremony be a religious step before the altar with hearts and minds open to the appeal of the Master, who speaks in this service His word, and in this service

pledges His presence in a remarkable and helpful way. With this step taken, the invitation to Jesus to the marriage is reinforced and the probability of His presence is practically settled.

"The ceremony is over; married life begins; the years that mark the anniversary of the marriage rolls on. Each year comes an anniversary. What a helpful and correcting exercise it would be if every married man and woman would sit down together and open the prayer-book out of which they were married and go over again the marriage ceremony, especially the vows, asking themselves whether they have loved and comforted and honored; whether they have been devoted and loyal in sickness and in health and whether they have given their hearts' love to one another and to one another only. Or this same exercise might be very much more fittingly participated in as they kneel silently in the church to receive again holy communion as they did when they were married, as their first step in preparation for the actual marriage days.

"So Jesus who was invited on the day when the engagement was announced, and who participated in the marriage through the religious element that was introduced through the service of communion on the wedding day, is retained as a constant guest, present at the marriage, present every day following the marriage, if those who are united bear in mind His law, take unto themselves His love and keep active in their lives the religious impulse by constant devotion to the church.

"Jesus was at the marriage in Cana in Galilee. He identified Himself fully with the occasion. He also made it very clear by what He did to supply the lack in refreshments, that it was a matter of deep concern to Him that nothing about the occasion should fail. And from this we may easily infer that it was His deepest concern that the people themselves married on that day should not fail in the fullest devotion one to the other in their married life.

"And it is quite evident that His wish for all those who enter the marriage state is more certain of realization if at the time of the engagement and at the time of the marriage and during the days and years after the marriage Jesus is made a Guest."



## Cheerful Confidences

### INDOOR GAMES

By Rev. George P. Atwater

ONE of the things that restores confidence in the normalcy of human beings is to see a middle-aged man, about the size of a good sign painter, sitting in the corner of a subway car trying to complete a cross word puzzle.

The inventor who can find a pastime as popular as that, and can manage to create a monopoly of it, will become so rich that he can afford to attend all the free dinners to which he might be invited by promoters of philanthropy, and might even attend a church whose pastor shed tears each Sunday over the impecunious condition of some depleted treasury.

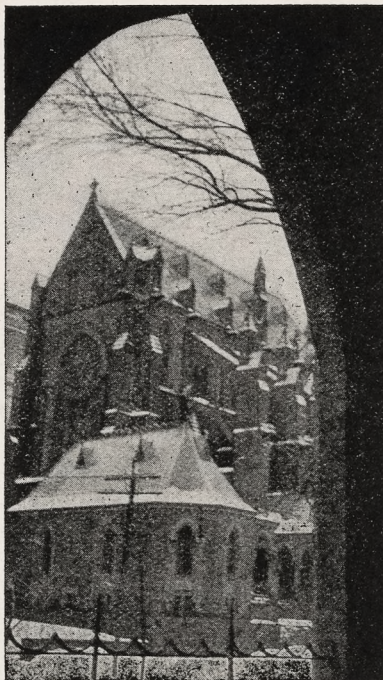
So I have an indoor pastime to propose. Borrow the Parish Register of your parish, and spend an evening with a group of friends trying to decode the hieroglyphics that form the record of baptisms.

Inasmuch as there is no key to this cipher, it will become necessary to award the prize to the person whose list seems to the group to present the most likely guess.

We are an amiable lot, we parsons, and we often make a concession to human conceits by artfully concealing the truth. If a cross-eyed, swarthy, undersized baby is baptised, and the parents have hopefully selected the name Apollo Belvidere for the child, it is our kindness that prompts us to write that name so that in later years it will be read as Alfonso Bucephalus. And when "Polly" grows up and becomes congressman from New Jersey, and desires to visit Ancient Greece, to see the rock whence he was hewn, then the record of his baptism makes the securing of a passport one of the famous events in government circles.

It is said that everyone was originally of the name of Smith. When original sin crept in to do its worst, those who fell under its allurements were compelled to take other names, such as Johnson, Spofford and Atwater. Only the uncontaminated retained the name of Smith. So if you baptise a baby who has this name, and write it on the parish register so that it looks like Salisbury, then you do an injustice to the babe, and number him with the following of Adam. (Thereby encouraging the Pelagian heresy. See Article 9 of the Thirty-Nine Articles. Note: This is possibly the first reference to the Thirty-Nine Articles in a non-theological article since their adoption in 1801. But they have become popular again.)

Probably the root of the trouble lies in the fact that at the Theologi-



ALL SAINTS CATHEDRAL  
In the Diocese of Albany

cal Seminaries the professors dictate such an enormous volume of notes that the students develop a style of writing that resembles the result of giving a three year old boy a fountain pen and a copy of the Oxford Book of English Verse for a birthday present.

But our records are valuable documents. They should be carefully, clearly, and exactly made. It ought to be possible for a man from the General Theological Seminary to read the records of his predecessor in a parish, who was trained at Cambridge. And the graduate of good old Virginia should be able to peruse the records of baptisms made by the rector who was trained in stately Bexley Hall. We are one land, indivisible, but we need not be therefore illegible.

Now I am not proposing a national organization, with officers, and tons of printed matter and an annual dinner and five dollars for a magazine and one hundred dollars for a Life Membership. Let each one act for himself. Look the old fountain pen in the face, and say severely, "Do your best." It takes a man several months and an action of the State legislature to change his name. The parson often does it for him, on the baptismal record, in twenty seconds. Let the State do it.

### About Books

THE GOSPEL FOR ASIA: By Kenneth Saunders. Price \$2.50. Published by The Macmillan Co.

Mother India doubtless left a bad taste in the mouth of many of its

readers. Negative criticism generally does. There is nothing negative nor destructive about the Gospel for Asia. It is constructive, informing and inspiring and will go a great way toward pacifying the thinkers of India who resented Mother India.

Dr. Saunders, who is a rare combination of poet and critical historian, subjects The Fourth Gospel, the Bhagavadgita and the Lotus to a searching analytical comparison of their respective merits. The result of his analysis is that educated Asia is now ready to accept the Johamine Christology and recognizes that between Jesus and her spiritual giants Sakamuni, Lao-tze and Confucius, there is a difference of kind and not merely of degree.

Dr. Saunders is an acknowledged master in this field and those of the clergy who are not as familiar with the teachings of the Gita and the Lotus as they are of the Fourth Gospel could not wish for a better introduction. It is an alluring book with a great missionary purpose.

Irvine Goddard.

\* \* \*

RELICIO MILITIS—THE RELIGION OF A SOLDIER: By Austin Hopkinson; Published by Scribners. Price \$2.50.

The art of life consists in giving to the Transient and the Permanent their right proportions and in having them fulfil their right relationships each to the other. Jesus lived and taught this art and His early followers in the main succeeded in learning and practising it. But in the succeeding centuries the followers of Jesus have gradually obscured it until today it has well nigh vanished. Only a return to this art will save the individual and the race. This we believe is a fair statement of the author's thesis.

The book is frankly heterodox from a religious and economic point of view, yet it is written in the spirit of one who is not far from the kingdom. To an American reader the title and chapter headings in Latin seem somewhat of an affectation in an otherwise very real and arresting book!

Irvine Goddard.

## Preacher, Pulpit and Pew

By E. P. Jots

The movie exhibitor had just insured his theater against fire. As he signed his name he turned to the insurance agent and asked:

"What would I get if my theater was to burn down tomorrow?"

"Oh, I should say about ten years," replied the insurance man, nonchalantly.





## ST. AGNES SCHOOL FOR GIRLS

### *A Church School Proves Its Worth*

By

ERNEST W. MANDEVILLE

**T**HAT a church school for girls can attain the highest standing of scholarship and still add that most important training in moral character is evidenced by the history of St. Agnes School in the Diocese of Albany.

St. Agnes School was founded in Albany in 1870 by the Right Rev. William Crosswell Doane, first bishop of Albany. It now has 250 pupils and a staff of 27 women trained in our leading colleges as its faculty. The principal of the school is Miss Matilda Gray, but its activities are closely associated with the church in Albany. Bishops Nelson and Oldham are intensely interested in this educational work and give generously of their time to its supervision.

When President H. N. MacCracken of Vassar College was asked his opinion of St. Agnes School he answered as follows:

"I have deferred answer to your letter in order to verify the record of the students of St. Agnes at Vassar, not only from the point of view of academic records, which is easy to get, but from their general standing in our community.

"It is a pleasure to report that their standing is such that Vassar College can endorse without qualification all that has entered into their preparation for college."

in their use of it while here. We wish you every success in your great movement to ensure the permanency of the school, and shall be glad to cooperate in every way."

Twice in the history of the school it has been found necessary to increase the capacity to relieve overcrowded conditions. Again it faces this problem. Then too, after its long and illustrious history in its present buildings situated opposite the Cathedral of All Saints and the State Education Building, the time has come when through necessity these charming old buildings must be rehabilitated. The city authorities have served notice upon the school officials that unless extensive improvements are made the buildings cannot be used after the end of this school year.

Bishop Oldham, sensing this crisis in the life of the school and sharing with all others the feeling that the closing of the school would be little short of calamity, immediately took upon himself the responsibility of raising the necessary funds to save the situation. In addition to his multitudinous duties as coadjutor of the diocese, Bishop Oldham heads the St. Agnes School Campaign Committee which has as its goal the raising of \$300,000. This money is to be spent

One hundred thousand dollars has already been raised under Bishop Oldham's leadership in the City of Albany. About \$65,000 has been received, without any intensive campaign efforts from those residing outside of the city of Albany. Therefore but \$135,000 is still needed to carry on this splendid work in the education of young womanhood.

A physician of national reputation in speaking of St. Agnes School stated:

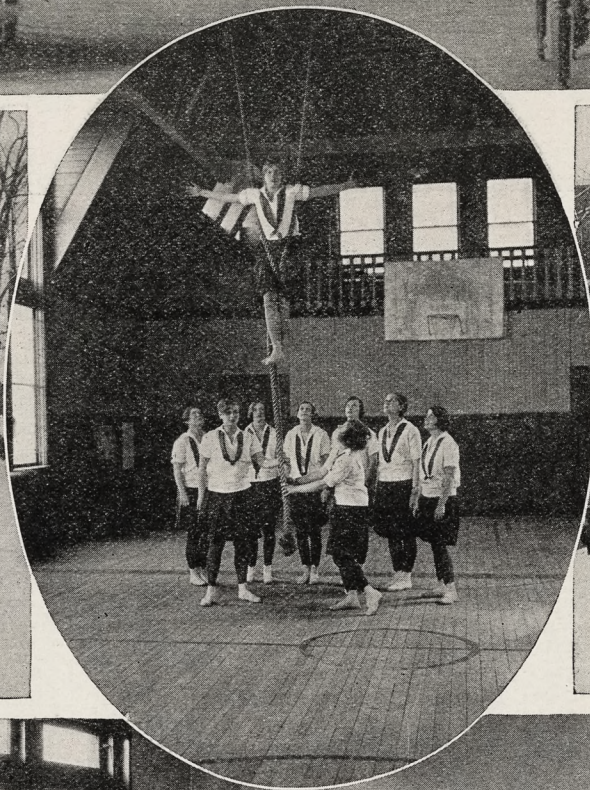
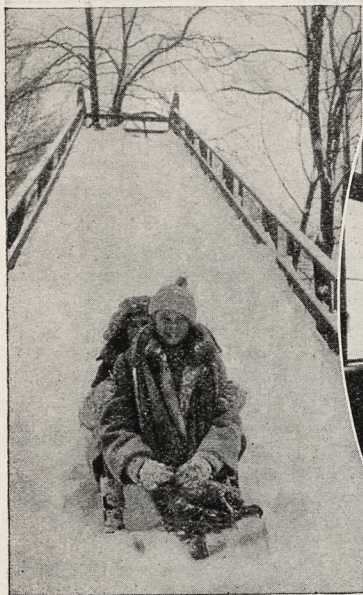
"Tell the people you are training future motherhood. If you can only provide us with Christian mothers you will solve most of our problems."

This is what St. Agnes in a small way endeavors to do. On that ground alone it feels justified in making this strong appeal for support to all friends of Christian education.

Evidence of the respect in which the school is held by the citizens of Albany is shown in their immediate contribution of their full quota, in order to save the school for the community. Many people contributed who have no connection with the church or with the school, but who admire its accomplishments. Of course, this rests additional responsibility on church people and others who are more intimately concerned.

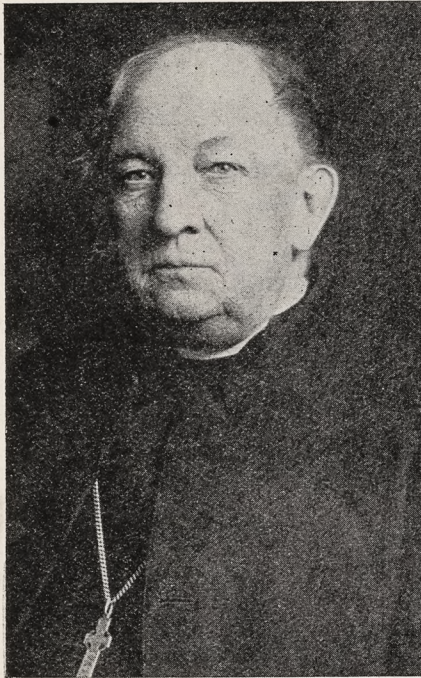
(Continued on page 8)





VIEWS OF ST. AGNES SCHOOL





BISHOP DOANE  
*First Bishop of Albany*



BISHOP NELSON  
*Present Bishop of Albany*



BISHOP OLDHAM  
*Bishop Coadjutor of Albany*

(Continued from page 6)

An interesting feature in connection with the campaign is the fact that a nationally known writer, namely Mrs. Mary Raymond Shipman Andrews, has written a charming story entitled "S. O. S.," which is being distributed to persons interested in the school.

Another encouraging feature is the manner in which leading educators have expressed their confidence in St. Agnes School, as well as similar appreciations from neighboring bishops.

The Hon. Frank Pierrepont Graves, President of the University of the State of New York says:

"For two generations St. Agnes school has ranked among our best preparatory schools for young women, and its staff has never been better than it is today. It has also the advantages of giving a sound and moral training. Under these circumstances it would seem to me a very great pity to let this splendid work of the past lapse in any respect for want of adequate support, as will almost inevitably happen unless something immediately is done."

The Rt. Rev. William T. Manning, Bishop of New York, writes as follows:

"St. Agnes School has held a notable place in the life of the Church and has rendered most valuable service both to the Church and to the cause of education. I have known many of the graduates during the last twenty-five years and can testify to the high quality of its work. I

earnestly hope that your efforts may be successful and that the work of the School may continue."

Bishop Stires says:

"Never has there been a greater need for just that training which St. Agnes School gives to young girls. Surely our church people will realize the challenge to the Church which comes out of present day social conditions. May their intelligence and devotion lead them to strengthen the foundations and enlarge the usefulness of St. Agnes School, rich in traditions and in record of past usefulness, and yet richer in larger opportunity for future service if well deserved help be quickly given."

During the month of May a special appeal is being made throughout the Diocese of Albany and it is asked that a united offering be taken for the saving of St. Agnes School on Whitsunday, May 27th.

The life of the school combines the atmosphere of the normal home with the regularity of the school. The training provided develops character; inspires to a wide and purposeful outlook; and leads to a strong and useful womanhood. All means are used to surround the pupils with such an atmosphere as would conduce towards wholesome, happy growth. The principles of self-government are applied in so far as is practicable.

Education is considered to be a spiritual, mental and physical progress and growth, and character building is the fundamental work. To this end the school provides:

A sensible, thorough and progressive curriculum which endeavors to meet the individual needs;

A well thought out and organized physical program wherein training in self-control is the dominant note;

A sympathetic and helpful relationship between staff and pupils;

Well regulated and well timed amusements;

Splendid and inspiring atmosphere and tradition.

The present staff of 27 college trained teachers are women of broad culture and wide outreaching human interests, with an all round intellectual grasp and unflagging enthusiasm for their work.

The title of the property by recent special action of legislature rests in the Albany Diocesan Foundation, membership of which is partially elected by the Diocesan Convention to which body a report must be rendered annually.

The need is urgent. The work of the school is most worthy. It deserves your support.

Convention of Arkansas, May 2 to 3, with Bishop Murray as the guest of honor. General Convention delegates: Dean Williamson of Little Rock; Rev. C. F. Collins of Hot Springs; Rev. W. P. Witsell of Little Rock; Rev. H. A. Stowell of Pine Bluff; lay delegates: Messrs. J. D. Barlow of Hope; T. E. Wood, Little Rock; C. D. James, Eureka Springs; J. C. Fitzhugh of Batesville. Bishop Winchester, though much improved in health, was not able to be present.



# NEWS OF THE EPISCOPAL CHURCH

## *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

HERE is a statement by Mr. Louis B. Franklin, treasurer of the National Council:

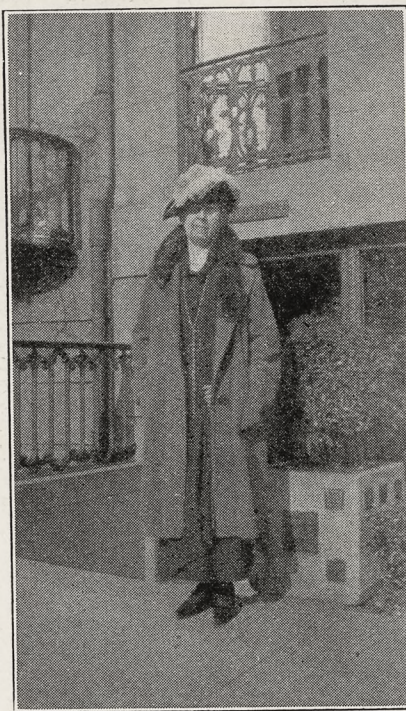
"It is gratifying to report for the second year of this triennium that the books of the Missionary Society were closed with a surplus of \$130,926.53. Our satisfaction over this result is however tempered by the recollection that this was only achieved by making a reduction of \$254,313 in appropriations at the beginning of the year. When these reductions were made the Council estimated as closely as possible what its expenditures would be during the year. When the accounts were finally closed it was learned that these expenditures had been less than estimated with a consequent enlarged surplus. This reduction in expenses was due chiefly to the closing of our missionary work in the three districts in China. Many of our missionaries from Hankow and Anking have returned to this country and a number of them have secured temporary employment, thus relieving the National Council of the payment of their salaries.

"Of the 97 dioceses and missionary districts to which budget quotas were assigned, 79 of them remitted to the National Council what they told us to expect at the beginning of the year and the amount thus remitted was nearly 99 per cent of the total to be expected. Only 46 dioceses, however, paid 100 per cent of their budget quotas. This is a reduction of three in number from the previous year. Three of the dioceses included in these totals completed their remittances after the close of the fiscal year.

"During the year the Council received a total of \$188,690.75 in legacies which might have been used for current expenses but as these expenses were fully provided out of the regular income of the Council, the legacies were appropriated for new buildings and improvements in the mission fields."

\* \* \*

Bishop Brent, who has been absent from his diocese of Western New York for several months because of serious illness, presided at the convention of the diocese which met last week at Grace Church, Lockport, N. Y. His address dealt chiefly with Church Unity and the Lausanne Conference which he said was the outstanding religious event during the past year.



MISS TILLOTSON  
*Years of Service Here End*

"The Episcopal Church has a peculiar responsibility toward those churches which were driven from its communion by lack of spirituality, Erastianism and intolerance. That these new churches have wandered far from the fold whence they came deepens rather than lessens our obligation to them. The great Methodist Church is the legitimate child of the Church of England. Action and reaction are equal and opposite. Had the Church of England done its duty there would have been no Methodists, and the spiritual life of that great Church would have been conserved in the Church of England to its benefit and edification. So is it with the Congregationalists and other religious groups who were exiled overseas by intolerance and persecution. We must recognize this and act accordingly.

"Similarly the Roman Catholic Church owes an unpaid debt to all Protestantism. Luther was a legitimate child of the Roman Catholic Church, just as Lenin was the product of czarism and Mussolini is the child of Italian misrule. Chafing over the fact will not help. Denial will not avail in the face of the patent facts of impartial history. The

moral misbehavior and spiritual indifference of those who held office in the Roman Catholic Church when the Reformation broke are adequate explanation of the revolt that produced Luther, Melancthon, Knox and Cranmer. The counter-Reformation came too late and was too exclusively theological and ecclesiastical to avail. The mechanics may have been there, but abundance of spiritual and moral life was lacking.

"Before there can be true unity some—probably all men of all churches in some degree—will have to change their minds and modify their convictions.

"I am convinced it is the moral and spiritual which now need emphasis. No one church can show by its fruits that it is superior in spiritual power to its neighbors. By its fruits and only by its fruits can a church justify its claims. To claim to be the only church or a superior church, and not to have a witness to the claim in the superiority in love, in character and spiritual wisdom of its members, is unconvincing, arrogant and idle."

\* \* \*

The Rt. Rev. Joseph H. Johnson, bishop of Los Angeles, died on May 16th. He has been in failing health for sometime. He was eighty-one years old.

\* \* \*

Apparently we have not heard the last of the Sacco-Vanzetti case. The recent bulletin of the social service commission of the Methodist Church prints this little bit under the heading, "Fathers and Sons."

### SACCO'S GOODBYE TO HIS SON

My son, do not cry. Be strong to comfort your mother. Take her for walks in the quiet country, gathering wild flowers, resting beneath shady trees, and visiting the streams and the gentle tranquility of the Mother Nature.

Do not seek happiness for yourself. Step down to help the weak ones who cry for help. Help the persecuted, because they are your better friends. They are your comrades who fight and fall, as your father and Barto fought and fell to conquer joy and freedom for all the poor workers.

### GARY'S ADVICE TO HIS HEIRS

I earnestly request my wife and children and descendants that they steadfastly decline to sign any bonds or obligations of any kind as surety for any other person, or persons; that they refuse to make any loans except on the basis of first-class, well-



known securities, and that they invariably decline to invest in any untried or doubtful securities or property or enterprise or business.

William R. Castle, Jr., assistant secretary of state, and Mr. George Wharton Pepper, former senator, were the speakers at the annual meeting of the National Cathedral Association, held at Mount Saint Alban last Thursday. Following the meeting Bishop Freeman laid the corner stone of a \$250,000 building to be occupied by the College of Preachers.

A meeting of the Boston Chapter of the Church League for Industrial Democracy was held last week in the parish house of Trinity Church. The subject was "Unemployment," the speakers being Professor Lincoln Fairley of Harvard; Mr. Stockton Raymond, director of the Family Welfare Society of Boston; Mr. Alfred Baker Lewis, secretary of the Socialist Party, and Sylvester J. McBride of the Boston Typographical Union. Professor Norman Nash, of the Cambridge Seminary presided.

Bishop Chauncey B. Brewster, for thirty-one years Bishop of Connecticut, announced in his convention address last week that he plans to resign in September. Bishop Brewster will be succeeded by Bishop Acheson, Bishop Coadjutor.

There are those who may question whether it is desirable to be listed in "Who's Who"—anyhow here is a paragraph that came to this desk as an argument for something or other.

The effect of religious environment in producing men of genius is illustrated in data recently published by American eugenists. A Protestant clergyman's son has one chance in 20 of being listed in "Who's Who." The physician's son has 1 in 105, the farmer's 1 in 680. The skilled laborer's son has a tremendous advantage over the unskilled labor, for his chances are 1 to 1,600 while the latter is only 1 in 48,000. The atmosphere which characterizes the home

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of the Protestant minister of the gospel thus makes for success even in this world.

A conference on the Kingdom of Christ in the Life of Youth is to be held at Adelynrood, South Byfield, Mass., June 15-18. The leaders are to be Miss Emily Morgan, Mr. Howard Kester, Miss Bertha Conde, Deaconess Newbold, Miss Anna Katherine Platt, Miss Mildred Capron. Those wishing further information may secure it by writing Miss B. L. Dickson, 2202 Jefferson Avenue, Scranton, Pa.

Bishop Murray, Presiding Bishop, sends out a letter urging Churchmen to attend the general convention of the Brotherhood of St. Andrew which is to meet in Washington just before General Convention. The subject of the convention is to be Evangelism. Bishop Murray says:

"Consecration of life and a mobilization of our forces for the task of evangelism is a present positive need of the Church. This need cannot be met by the efforts of the clergy alone;

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there must also be general co-operative enlistment and active endeavor of the laity. It is therefore my positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time, and I earnestly hope that Brotherhood members, deputies to

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General Convention, and Churchmen universally will avail themselves of the spiritual privileges offered through attendance upon Brotherhood Convention and receive such inspiration as will prompt them to faithful, persevering endeavor for God and fellowship."

\* \* \*

They are having a summer conference in North Dakota this year—at Valley City—from June 12 to 20. Here is the faculty: Dean Brewster of Fargo; Rev. Charles H. Collett of Grand Forks; Rev. F. H. Davenport of Bismark; Miss Elizabeth Beecher of Nebraska; Rev. H. N. Tragill, Jr., of Detroit Lakes, Minn.; Miss Mildred Alley of Fargo.

\* \* \*

The Bishop of Indianapolis visited St. Stephen's, Elwood, Indiana, on May 6th. This church was considered dead a couple of years ago when the Rev. Floyd Applegate was placed in charge. The service on May 6th marked the completion of a building program which restored the plant and the largest confirmation class in the history of the church was confirmed.

\* \* \*

There is a little parish up in Minnesota which has led in Sunday school Lenten offerings for many, many years—St. Stephen's, Paynesville. This year the 24 children and the 7 teachers presented an offering of \$102.59.

\* \* \*

The Daughters of the King is to hold its convention concurrently with the convention of the Brotherhood of St. Andrew in Washington, October 5-9, with three joint sessions planned.

\* \* \*

The convocation of the district of North Dakota was held the first three days of this week at St. Paul's,

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Grand Forks. One of the outstanding features was an address by Professor Gillette of the University of North Dakota, who is president of the National Association of Sociologists.

\* \* \*

Commencement at the General Seminary is from May 28 through the 30th. Bishop Howden of New Mexico is to preach the baccalaureate sermon; the alumni essay is by Rev. Robert F. Lau, and the commencement address is to be delivered by Professor H. C. Longwell of Princeton.

\* \* \*

A carved oak reredos was recently dedicated in St. Paul's, Duluth, by Bishop Bennett, the central motif being a tryptic of paintings on wood symbolizing the Nativity. It is a gift of the women of the parish who raised over \$17,000 for it.

\* \* \*

Synod of the diocese of Springfield (Illinois) met at East St. Louis May 9 and 10. There were about 250 at the annual dinner to listen to the speeches of Dean White of Trinity Cathedral, Cleveland, Mr. Frederick C. Morehouse of Milwaukee, and

Mrs. D. W. Conrey, secretary of the Church Periodical Club of Cleveland. The following day the following were elected delegates to General Convention: Revs. Edward Haughton, Jerry Wallace, Robert H. Atchison and Raymond M. Gunn; lay delegates: Messrs. H. M. Andre, F. N. Morgan, D. G. Swannell and J. W. Schultz. The Rev. James Madison Johnson, chairman of the commission

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on rural work for the Fifth Province, delivered a forceful address on the opportunities for rural work in the diocese; the Rev. Frederick G. Deis, general secretary of the National Council, presented the work of the National Church.

St. Anne's, Brooklyn, celebrated the 100th anniversary of St. Ann's Church School last week—a service on Sunday, a reception and addresses on Monday and a pageant on Wednesday.

Five hundred women attended the annual meeting of the Auxiliary in the diocese of Ohio, the meetings being held in the new parish house of St. Paul's. Bishop Rogers addressed the meeting on Peace; Bishop Overs, formerly of Liberia, told of the work there.

Professor William Lyon Phelps of Yale, was the preacher at the Cathedral, Garden City, Long Island, last Sunday . . . a Florence Nightingale Memorial Service which was largely attended by nurses.

Miss Emily C. Tillotson, for many years the educational secretary of the Woman's Auxiliary, died in St. Luke's Hospital, New York, last Saturday after a long illness. She was known to Church women throughout the country for her work in conferences and study classes.

A boy named Sidney Catlin Partridge once attended Sunday school at the Redeemer, Brooklyn, back in the days following the Civil War when the stone church, still in use, was new. He was there again a couple of Sundays ago to preach the sermon at the service celebrating the diamond jubilee of the parish. He is now Bishop Partridge of West Missouri. The celebration continued throughout the week with a service last Sunday when Bishop Stires made his visitation to the parish.

Over a thousand nurses of Brook-

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lyn attended service last Sunday at St. Ann's; preacher, the Rev. Robert M. Moore, Methodist.

The Rev. S. M. Shoemaker, Jr., rector of Calvary, New York, in his sermon last Sunday, said that Church business machinery is the newest pile of dry bones in present-day religious life.

"Losing the fires of a great passion, which in the Church's great ages has always managed to express itself effectively in organization, we have been taking the world's way of efficiency of late," said the Rev. Mr. Shoemaker. "And from the top throughout our Church is now organized to death.

"Committees and subcommittees and printed matter galore, drives and endless fuss about money and budgets. How much time did Jesus spend on all this? Is it all the flesh and blood of the life of Christ in the Church, or is it the rattling of dry bones in the mimicry of real life—really a kind of dance of death?"

"I get vast amounts of printed matter which comes to my desk—appeals for money, reports of activity. Frankly, it is hard to find religion in it. Pagan methods, pagan pride, very often pagan aims."

The original Florence Nightingale service was held several years ago

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in the Cathedral of St. John the Divine, New York. There were so many attending after a year or two that Brooklyn started their own service, one at St. Ann's and one at the Cathedral in Garden City. And yet last Sunday there were 2,500 nurses in the procession that marched into the New York Cathedral. The sermon was preached by Bishop Manning who paid tribute to the nurses for their high calling.

Personal Evangelism was the subject at the Eastern Convocation of

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the diocese of West Virginia held at Keyser, Mr. Lawrence R. Lee of Washington giving the address. Bishop Gravatt was the preacher at the opening service.

\* \* \*

West Virginia is to have a summer school this year at St. Hilda's Hall, Charlestown, June 11-15.

\* \* \*

Dean Ladd, of Berkeley Divinity School has announced that over \$250,000 has been given toward the million-dollar fund that is being asked for to move the school from Middletown to New Haven.

\* \* \*

A world conference to discuss ways and means whereby mutual understanding and friendship may be increased among the nations is to meet in Prague, August 24-30 under the auspices of the World Alliance for Promoting International Friendship through the Churches.

\* \* \*

The Rev. Selden P. Delany, assistant rector of St. Mary the Virgin, New York, said last Sunday that we might as well recognize the fact that there is a tremendous amount of indifference to religion.

"Any one who mingles freely with people today cannot escape the conclusion that, in the last thirty years, morals and manners have undergone a striking transformation," continued Dr. Delany. "This is seen in the prevalent views in regard to sex, feminine fashions, smoking among women, the style of dancing and the use of alcohol. It is not only in America, under prohibition, that there has been more drinking among the young people, but in the European countries as well.

"We have only to look at the novels and plays that most faithfully reflect the life of our day to see the startling increase in frankness of speech and in freedom of reference to indecent

situations, to see what a change has taken place in moral standards. We may as well admit that the majority of intelligent Americans have become indifferent, not only to Christianity, but to any religion at all.

"This lamentable condition cannot be remedied by any sort of censorship or by legislation. Neither can it be cured by fierce denunciation on the part of the ecclesiastics. Boston may attempt to prevent the sale of immoral fiction; New York may attempt to censor plays. These methods are just about as effective as would be the effort to stamp out a smallpox epidemic by destroying all mirrors

so that people could not see the pock-marks on their faces.

"Conservatives generally, whether Catholics or Fundamentalists, are making a great mistake when they resort to such repressive measures."

\* \* \*

The Girls' Friendly Society recently opened its National Center in Washington, D. C. During General Con-

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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

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### St. Chrysostom's, Chicago

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Rev. Taylor Willis  
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### St. Luke's, Evanston

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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  
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vention the Presiding Bishop, assisted by Bishop Freeman of Washington, will dedicate the building. An effort is now being made to raise an endowment of \$50,000.

\* \* \*

Last Sunday 137 boys and girls received gold crosses at a service of the Church School at the Church of the Heavenly Rest, New York, for perfect attendance during the year. Of these 22 have had a perfect record for five years, four for eight years, while two have not been absent for eleven years, and two more for twelve years.

\* \* \*

A unique service was held within the burned-out walls of Holy Trinity, New York City, on May 13th, when Bishop Manning conducted a service under the open sky within the ruined walls and blessed a playground established there for the use of colored children of the neighborhood. This playground has been established in connection with the new work for Negroes inaugurated during the past year by the City Mission Society, there being a fine parish house adjoining the ruins.

\* \* \*

The Madison conferences for rural clergy and women workers in the rural field is an institution which is receiving more attention each year. In the Episcopal group there are already two bishops, thirty clergymen and fifteen women registered, representing twenty dioceses and districts. The conference dates this year are from June 25th to July 6th.

The speakers and leaders include Bishop Blair Roberts of South Dakota, Bishop W. L. Rogers of Ohio, Captain Mountford of the Church Army, the Rev. G. B. Gilbert of Middletown, Connecticut, the Rev. W. H. Milton, D. D., of the National Commission on Evangelism, Archdeacon Creasy of Eastern Oregon, the Rev. F. S. Charters of Norwich, New York, the Rev. Val Sessions, Editor of the "Rural Messenger," and Rev. C. R. Allison, chairman of the Committee on Rural Work of the Second Province, Miss Edna Beardsley, leader of the Women's Group, Eastern Oregon, Miss Nellie Smith Virginia, Miss Charlotte Brown of Eastern Oregon, Miss Nellie Smith and Miss Nelle Moore of Illinois, Miss Eleanor Sprague, Miss H. R. Hole, Mrs. David Clark and representatives of the great women's organizations of the Church.

\* \* \*

Mr. Charles S. Sewall, a lay-reader of St. Philips Parish, Wiscasset, Maine, is a member of the Rawson-MacMillan-Field Museum Expedition in the Far North. Letters sent out by dog team have been received from Mr. Sewall with the interesting information that every Sunday at eight

## 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, 10 and 11 a. m., 4 p. m.  
Daily, 12:20.

### 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 Disciple, New York

Rev. Henry Darlington, D.D.  
Sunday, 8, 11, and 8. Church School, 9:30.  
Holy Days and Thursday, 7:30 and 11.

### 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

"The Old Slave-Gallery Church"  
Henry and Scammell Streets  
Rev. Harrison Rockwell, B.D.  
8 and 10:30 A. M. and 8 P. M.

### Church of St. Mary the Virgin, New York

139 West Forty-sixth Street  
Rev. J. G. H. Barry, D.D., Litt.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

### Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays: 7, 8, 9:30, 11 and 7:45.  
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  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

### St. Mark's, Milwaukee

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
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### St. James, Philadelphia

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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\* \* \*

Wawasee Summer School for church workers is to be held at Lake Wawasee, Indiana, June 20-26. Bishop Gray is to be the chaplain. On the faculty, Rev. E. A. Powell of Evansville, Indiana; Professor Jared S. Moore of Western Reserve; Miss Vera Noyes of Chicago; Mrs. Margaret K. Bigler of Kokomo, Indiana; Mrs. Mary B. Gammack, U. T. O. worker; Deaconess Fuller of Chase House, Chicago; Rev. Earl R. Hart of Michigan City and the Rev. L. B. Ridgeley, former missionary in China.

\* \* \*

The Laymen's Missionary Movement in Harrisburg, Pa., had an attendance of over 800 men each evening in one church, and over 700 women in another. Each speaker spoke briefly to each congregation, being taken from one to the other in motor cars. The service was opened on the first night by Bishop Darlington, and closed on the last night by Bishop Cook, of Delaware. The charge for admission was one dollar, which was used for missionary work.

\* \* \*

Examples in Christian patience that come from Porto Rico:

"Margaret" was hanging out the clothes on the line. The line broke and the clothes (wet) fell in the dirt (an awful mess). Margafet began to sing hymns and straightway to pick them up and wash them over.

During one of the frequent hurricanes in St. Thomas, V. I., in which many of the very poor people lost everything, a sympathetic observer said to one of the old colored people who was standing by and looking at the ruins of her home, "So you have lost everything. That's too bad. What are you going to do?" Her answer was simply this, "God spared life."

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