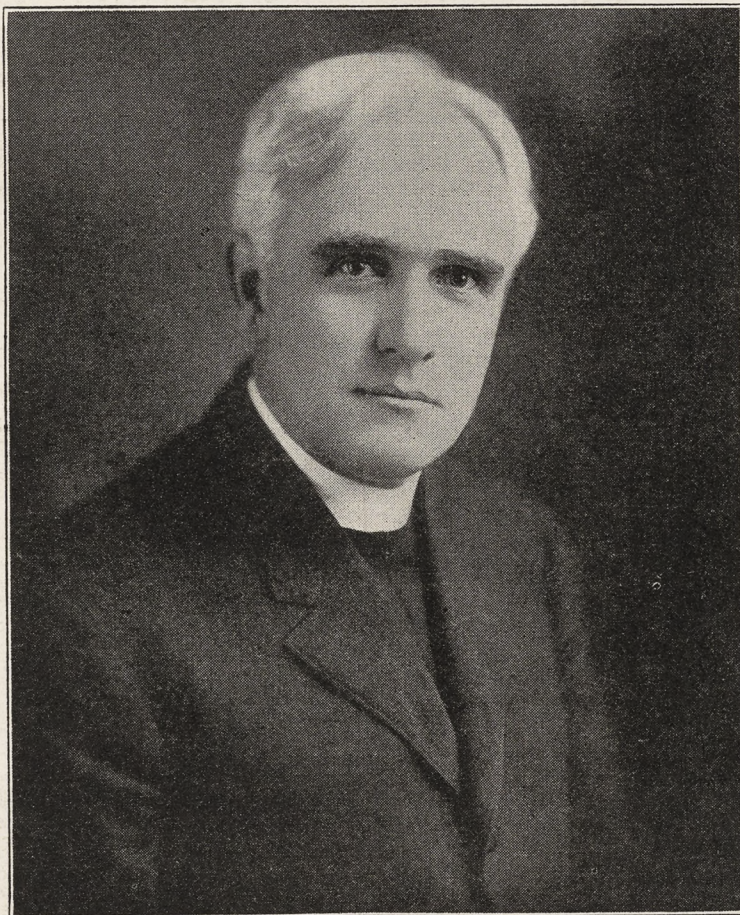


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CHRIST HEALING — Abbott

# *The* **WITNESS**

CHICAGO, MAY 21, 1925



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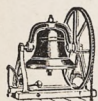
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## CHRIST HEALING IN THE CHURCH A GENERAL CONVENTION TOPIC

By

REV. H. P. ALMON ABBOTT, D. D.

THE term "Faith Healing" is a misnomer. Such a term would lead one to believe that the healing is altogether subjective, a matter exclusively of the patient's attitude of mind. The attitude of the patient's mind, his possession of indomitable faith, enters, of course, into the transaction; but the healing, if healing there be in any particular instance, is the Healing of Christ. The receptivity of the individual is the sine qua non of the bestowal of the gift; but the Giver of the Gift is God. It is well to recognize this fact at the outset, and so to substitute for "Faith Healing" the term "Christ Healing."

Christ Healing presupposes several convictions. It presupposes a belief in "God the Father Almighty, Maker of Heaven and Earth"; in "Jesus Christ, His Only Son, Our Lord," in "the Holy Ghost," the Life Bestower; and in the "Holy Catholic Church," founded by "God's only Son, and indwelt by "God's Holy Spirit." It presupposes a belief in the Imminence of God, a belief in the reality of our unseen environment, and a repudiation of the quasi-scientific spirit of the age that refuses to arise above the secondary cause. It presupposes a belief in the authenticity of the New Testament scriptures, especially the Gospel story and the Book of the Acts of the Apostles. It also presupposes a knowledge of and a confidence in the writings of the Early Fathers of the Church.

In a word, Christ Healing presupposes the truth of Christianity. The cleavage, then, of acceptance or rejection of Jesus Christ.

This is our first point. Christ Healing is Christian, and non-Christians are necessarily committed to disbelief in the premises.

In the Gospel story we see that Jesus Christ spent much of His time in "healing all manner of sicknesses and

disease among the people." "He went about doing good," and His "doing good" was largely confined to the mitigation of human suffering and the alleviation of physical ills. Moreover, it is apparent that Christ was not anxious to make Himself "the center of a healing mission." He deliberately taught His methods of healing to His personal followers, and they all, so far as we know, without exception practiced His methods. On one occasion He sent out twelve of His Disciples to carry on His work. And He called unto Him the twelve and began to send them forth two by two, and gave them power over unclean spirits. "And they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them" (St. Mark VI, 7, 12 and 13). "And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick" (St. Matthew X, 7 and 8). On another occasion, or, for the discrepancies of the Synoptists are their greatest claim to authenticity, on the same occasion, He sent out seventy of His Disciples on the self-same errand. "After these things the Lord appointed another seventy, also, and sent them two and two before His face into every place and city, whither He himself would come." "And into whatever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein" (St. Luke X, 1, 8 and 9). His commission to the Eleven Apostles after His Resurrection was: "Go ye into all the World and preach the Gospel to every creature." "And these signs shall follow them that believe: in My name shall they cast out devils." "They shall lay hands on the sick, and they shall recover" (St. Mark XVI, 15, 17 and 18). The validity of this latter portion of the

14th to the 20th verses, is sometimes questioned. But, surely, the same fullness of commission is implied in St. Matthew XXVIII, verses 19 to 20: "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

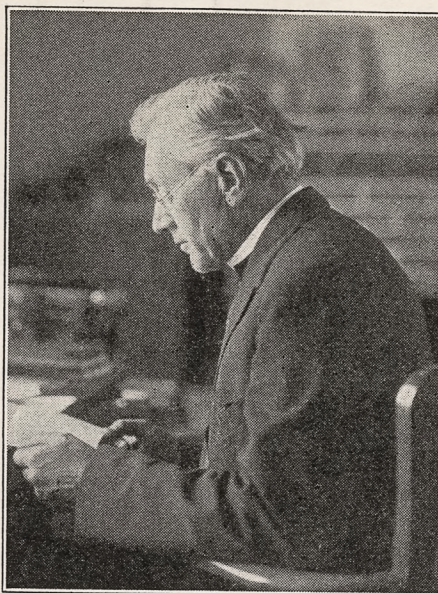
It is apparent in the Book of the Acts of the Apostles, which is the History of the Church in the years succeeding Christ's re-entry into Heaven, that the early disciples faithfully practiced the precepts of their ascended Lord. The sick were ministered unto, both of body and mind, and many cures were effected. The Apostolic Church was, undoubtedly, a Healing Church as well as a Preaching Church. Then, after the last of the Apostles had "fought a good fight, and kept the faith" and received the crown of his labors, the following generations of Christians walked in the steps of their Apostolic predecessors, and continued the Healing Ministry inaugurated by Jesus Christ. The writings of the Early Church Fathers are abundant testimony to this effect, and "he who runs may read." Then, in the early part of the Fourth Century the Church conquered the Roman Empire, and the Emperor Constantine the Great, himself, accepted Christ. Christianity became fashionable; the Ages of Persecution were succeeded by the Ages of Dry Rot; dignity usurped the place of unction, respectability the seat of fervor, and, encrusted with worldliness vitiated with organization, the Church lost her Spirituality. There was much preaching, of favorite doctrines and favored Shibboleths: but there was little, if any, Healing. "The gifts of Healing" were permitted to lie dormant within

the atrophied soul of The Body which Christ had come on Earth to found.

As we read the scripture, then, as we read the history of the early Church, the Healing of Christ, from Himself, and through His Disciples, is a fact, not a fancy. And in the Twentieth Century, the facts presents itself to us with all the forces of a Divine Command. We realize, through the enlightenment of our consciences brought about by a World Calamity, that it is "not ours to question why. It is ours to do, and die"—that this question of the revival of Healing within the Church is a matter of obedience to Christ, not a matter of our own opinions, prejudices and preferences. As a part of "the Deposit of Truth," we are in duty bound to magnify the Healing Ministry—to bring forth out of the Divine Storehouse treasures both old and new.

And, now, let us get down to the concrete and deal with matters in connection with Christ Healing which are perturbing the minds of many honest, rational and, in some instances, consecrated people:

(1) Does Christ Healing preclude in any degree the necessity of the Physician? Unqualifiedly, No. "The Physician is of God. The Most High hath created him." God, as the source and inspirer of all life, is behind all medicine and surgery. The Healing properties in medicine come from God, who is the originator and guardian of all vitality. The skill of the Surgeon is the skill of the Divine working through the Human. The faithfulness and efficiency of the Nurse is the efficiency and faithfulness of God working through human instrumentality. Luke was "the beloved physician," and "his praise is in the Gospel." God, however, is not limited in the means which He employs for physical recovery, any more than He is limited in the means which He employs for spiritual recovery. He is "The Illimitable One," even as He is "The Omnipotent One." "All power in Heaven and on Earth" is given unto Him, given unto Him of Himself, and He exercises that power in unnumbered ways. The Healing Christ and the Healing Physician walk hand in hand, whether the individual Physician is conscious of that fact or no. Of the Physician, as of others, it may be said, "What hast thou that thou didst not receive?" It is disloyalty to Christ, however, to say or to believe that He is confined in His curative agencies to the Doctor and the Surgeon. Cases which are incurable on the apparently human plane are not necessarily incurable on the obviously spiritual plane, and Christ awaits the untrammelled faith of His people in order that He may bestow His uttermost healing gifts. Faith in the Physician must be met



Bishop Bratton  
Dean of Clergy Conference

with Faith in God, and the Church and the Hospital should be linked in an indissoluble unity. When my child is sick, I call the Doctor, and, at the same time, I call upon my God. I pray with my child that God would heal him, even as the Physician "sounds" my child, and prescribes the regimen to be followed. It is right that the sick person should visit or be visited by the Physician, but it is also right that the sick person should visit God's house, or be visited by God's accredited ambassador. What a day it will be, what a day of days for suffering humanity, when the Physician will be as careful to see that all spiritual means are being employed for his patient's recovery as the Minister of Christ is careful to see that all material means are being used for the recovery of the sick person who comes to him for help?

(2) Does Christ Healing heal? Since the carrying on of the Healing Mission here and elsewhere there has been, on the part of many people, and, naturally so, a demand for results. Christ Healing does heal when the subject who presents himself, or herself, for healing is surcharged, and without any equivocation and mental reservation, with faith in God. It is recorded of Jesus in His own home town of Nazareth, that "He could do there no mighty work, save that He laid His hands upon a few sick folk, and healed them." "And he marvelled because of their unbelief" (St. Mark VI, 5 and 6). If the seeker of the blessing takes, as it were, "both feet out of the boat," and trusts himself in Faith upon the waters, Christ will stretch forth His hand and save him. This has been proved time and again both in the case of functional and or-

ganic disease. In Baltimore up to date, and the cumulative evidence increases as the time goes on, for most cures are gradual not instantaneous, a surprising number of people, surprising from the human and unbelieving standpoint, have been benefited physically through the reception of Christ's Healing, and all those who presented themselves before God's servants have professed a spiritual blessing.

(3) Is Christ Healing Christian Science? Emphatically, and unqualifiedly, No. Christian Science denies the reality of sin and disease. The Church of God, even as Christ Himself, for He spent His life largely in healing the sick, and He died to save mankind from sin, admits the reality, the appalling reality of sin, disease and death. Sickness is not illusion, sin is not "an error of mortal mind." On the contrary, sickness and sin are strong enough, and real enough, to compel the Incarnation, the Crucifixion and the Resurrection of The Son of God.

Christian Science has lived through the Church's neglect. It has survived upon a distortion of the Truth which the Church has failed to emphasize, and it will continue to survive and prosper until the Church obeys the two-fold injunction—"Preach the Gospel," and "heal the sick."

May we not, then, expect the sympathy, and look for the co-operation, of all orthodox and spiritually-minded Christians in the effort to revive the Church's Healing Ministry? And, may we not anticipate a tremendous revival of life and faith within the Church Herself as the consequence of implicit obedience to our Lord's command? Here is the opportunity for the Church in this Reconstruction Period to be a real factor in the satisfaction of the needs, material and spiritual, of our day and generation.

## Let's Know

By Rev. Frank E. Wilson

### THE MOVIES

SIR HARRY is quite a prominent figure in civic matters in the south of England. He is in contact with many people in varied conditions of life. He has some brains, some perspicacity, and some common sense. The following comes from him in a personal letter as a passing bit of commentary on what he sees to be an undesirable state of affairs.

"The future respect for the great American people must, for its surest foundation, be based upon an appreciation of the character of the American nation. Unfortunately, the class of film which is being sent into this country by the American producers

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is conveying a very bad impression of the character and lives led by the wealthy Americans, and is appealing to the lowest and most depraved tastes. Can you do anything to improve this?"

Rather a large order, isn't it—"anything to improve this?" At least I can pass on to my readers the thought conveyed in the letter with a recommendation that a little serious thought be given to it. Certainly we Americans do not relish persistent misrepresentation before the public of a friendly European nation. There are three thousand "cinema" theatres in England, and we may assume that several hundred people patronize each of them every day. The majority of pictures shown are of American origin. This means a steady flow of impressions which are daily moulding the point-of-view of the English public toward the people from whom these pictures come. We need not be surprised, therefore, if the average Englishman thinks of the typical American family as sitting down to dinner every evening with toy balloons popping about the dining room, a jazz orchestra pounding one's brain into a state of benumbed insensibility, and illicit liquor flowing freely across the table. The average Englishman has some reason for thinking so.

The difficulty in doing anything about it lies in the present status of the moving picture industry itself, which is just celebrating its thirtieth birthday this year. In a single generation it has developed from nothing to one of the very largest enterprises in the country. In 1895 the total film production was 22,000 feet; in 1924 it had reached the unbelievable total of 150,000 miles. There are 18,000 moving picture theatres in this country and they take in a billion dollars of the public's money every year. From a clever little plaything it has grown to a huge industry with innumerable commercial ramifications. Like a boy just breaking into adolescence, its manners are awkward and its sense of perspective is distorted. It is suffering from overgrowth and unassimilated prosperity. It has drawn into its train an undue proportion of those men whose interests and experience are confined to the exploiting of the public purse. They have proceeded to commercialize it to the peril of its very life—just as they have commercialized boxing and horse-racing into popular disfavor and have scarcely been withheld from doing the same thing with professional baseball. Hence the cheap sensationalism and gaudy extravagance of many of these overdrawn productions. Eventually, public taste revolts, and a better day is ushered in.

## Our Cover

Robert H. Powell, dean of the Divinity School of the Pacific, was born in Wilkes-Barre, Pa., in 1873. He graduated from the Virginia Seminary in 1901 with the degree of B.D., later receiving a doctor's degree from the General Seminary, the only doctorate conferred by that seminary in over a century on a presbyter (not a bishop-elect) living west of Chicago. Dr. Powell was a curate at Wilkes-Barre for a year, after which he began his work in the far west, first as the rector at Santa Clara, and then as vicar of St. Matthew's, Berkeley. He went to the seminary in 1908 as the professor of apologetics.

It is encouraging to read statements emanating from moving picture headquarters to the effect that the highly spiced jazz and sex features are going into the discard already, and that new productions are running chiefly to the historical and the humorous. But this longed-for change leaves a large number of expensive films in the hands of the distributors with a rapidly shrinking home market. Perhaps that is why they are shipping so many of them over-seas.

I do not see that there is much to be done about it except to give the industry time to stabilize. Excessive censorship is only irritating and would surely be ineffective in the exporting of films. Wrong impressions across the sea must be corrected as far as possible through other means of international communication and chiefly we must depend on the final reaction of British common sense. Public taste in England will soon be surfeited, too.

It is one more illustration to our isolationists showing how inextricably this country is involved with the life of other nations.

## Cheerful Confidences

By George Parkin Atwater

### A TRIP TO EUROPE

#### II.

LAST week I left my readers in great uncertainty as to whether or not I should occupy a seat at the dinner table on board the steamer. But my fears were unfounded, and the company did not save any money by reason of any loss of my appetite.

The first day on board an ocean liner is one of adjustment to new conditions, of uncertainty as to what to do next, of surprise. At lunch I found

myself at a long table with an assorted company of travelers, all quite silent and apparently shy. There was no general conversation. In the afternoon we reached the open sea and when land receded from view I felt that the journey had indeed begun. So I sought my steamer chair and prepared to enjoy the journey. I did not know a soul on board. The adjoining chairs were unoccupied.

By the middle of the afternoon I was pretty lonely and somewhat forlorn. Suddenly I realized that I was hungry. It was four-thirty and dinner was scheduled for six-thirty. The very thought of two hours of waiting made me still more hungry. What could one do? I had not noticed a drug store on board where you could get a malted milk. Possibly there was some place where passengers could find a bite. Just as I was about to investigate, along came the deck steward with a tray laden with bowls of soup and with biscuits. Or you could have tea if your preferred. Never was I more grateful for that clause in England's unwritten constitution which established Magna Charta, the British Navy, and afternoon tea as the bulwarks of the nation. Sea-going stimulates the appetite and the steamer provides three formal and three informal meals each day. In the middle of the morning, in the middle of the afternoon, and late in the evening, you may enjoy the little meals so generously provided.

At dinner the company at the table made a little progress toward sociability. There were about ten of us altogether and it was humanly impossible for us to remain silent through out a dinner. But everyone was cautious. No one wanted to seem eager to talk or to make acquaintances. Not knowing anything about the people every subject seemed hazardous. Even the weather was avoided for a suggestion of bad weather might arouse fears in the minds of the timid. But the passing of the sugar broke the ice and a casual, restrained and intermittent shadow of a conversation began.

But by breakfast the next day the group was ready for comments. By lunch I discovered a practice on ship board which I had not read of in the guide books. If you are going to Europe, take notice. During the second day you must not say to the acquaintances "Where is your home?" That is far too bald. It exhibits a curiosity that at once stamps you as unaccustomed to being in the midst of affairs. But you venture the remark that seems more like a decision on your part than a question. The remark is this: "Do you live in New York?"

Just like that! "Do you live in New York?" Such a remark seems

to say, "I judge by your cosmopolitan air, by your alertness acquired in dodging traffic, by your latest style in garments from Macy's by your general bearing, that you must live in New York." No one resents being taken for a New Yorker.

That puts it squarely up to the other fellow. He may live in New York, and if so he admits it at once. That introduces a new difficulty for New Yorkers seem to have nothing in common with each other, except a general post office address, and nothing at all in common with residents of other places. But the sharing of common experiences on ship board may create a firm friendship even with a New Yorker. My most enduring friendship from that first journey

was with a family from New York.

But if the person you approach does not live in New York he may do one of two things. He may hedge and say so, and leave you dangling, or he may say "No, I live in Laramie, Wyoming." That opens the way. "You live in Laramie," you reply. "Do you know my old friend David Thornberry?" "I should say I do. Why I have known Dave since, etc."

So you talk about Dave for a time, feeling like old friends.

By this method you extend your acquaintance and mutual introductions take place, and by the morning of the third day you walk about the decks greeting many people and feeling quite at home. That is, if the weather is good.

## QUESTIONS THAT I HAVE BEEN ASKED

BISHOP JOHNSON

IN conducting missions and at other times I have been asked certain questions about the Church which I shall set down and attempt to answer as best I can, for I imagine that they are questions which agitate the minds of people generally.

\* \* \*

Question 1. Did the Episcopal Church begin at the time of Henry VIII.?

Certain inspired text books in the public schools have maintained this, and a certain type of mind enjoys thrusting upon us Henry VIII. as the step-father of the Church, but there is nothing in history to justify the assertion.

The Church of England has had legally and ecclesiastically a continuous history in the British Isles.

In the days of the Anglo-Saxons, 596-1066 A. D. the English Church respected the Bishop of Rome as the chief bishop of Christendom, but did not admit Roman sovereignty in the British Church.

This was so much the case that when William the Conqueror invaded Britain, he paid Peter's pence, but refused Peter's dictation in his realm, because it had not been the custom of his predecessors.

The imposing of Norman customs on England resulted, however, in a closer union between Rome and Canterbury than had been previously the case.

This in the reign of John resulted in an alliance between John and the Pope against the barons of England who were protesting against the despotism of John.

John gave his crown to the Pope and received it back from the Pope in acknowledging feudal lordship, but

this act was personal with John, and opposed to the attitude of the chief men in the Kingdom.

This usurpation of power on the part of the Papal See waxed worse and worse. In the reign of Edward, three laws were passed by Parliament and accepted by the king, curtailing the Papal power in England.

1st. The Laws of Mortmain forbade any more land being passed to the Church by will.

2nd. The Laws of Provisors forbade the appointment of Papal favorites to English livings and offices.

3rd. The Law of Praemunire forbade the landing of Papal legates on English soil.

The attitude of the English people was hostile to the exercise of sovereignty by the Pope in England although before the Reformation they were willing to give to the Pope the respect to which his office seemed to entitle him.

There are two causes for the Reformation in England.

One was the constitutional objection of the islanders to foreign domination which was set forth in Magna Charta and evidenced frequently in parliamentary legislation.

And the other was a sympathetic interest in the Continental Reformation against the abuses of Papal power which were not as great in England as on the Continent.

Henry's difference with the Pope was a personal one in which the people of England were not vitally concerned.

It mattered little to the common people what transpired between Henry and the Papacy, so long as their rights were not transgressed.

Three things were to be noted in

considering the English Reformation and constantly borne in mind:

1st That Henry made no vital change in the existing customs of the Church. He put nothing into the Church's doctrine and worship.

Indeed, the Litany is the only thing in the Prayer Book that dates from Henry's reign.

Moreover, had Henry made any changes, his daughter Mary during her short reign would have undone anything that her father had done, for she delivered the English Church back into the Papal allegiance. It was in the time of Elizabeth that the formal break came, so that Henry had only a temporary part in the changes that took place.

2nd. That more than ninety-five percent of the parochial clergy remained at their posts during the reigns of Henry, Edward, Mary, and Elizabeth, showing that they were loyal to the institution which they regarded as the Church of England during the whole stormy period.

3rd. That the question of Papal sovereignty is the very question at issue, and so, if the Papal sovereignty was a usurpation over the rights of the English Church, as we believe it to have been, then the breaking of that sovereignty was a liberation of the Church from usurpation and not the origin of a new institution.

The Church of England has had a continuous history from the earliest days, and so the establishing of the Roman sovereignty in England was never a lawful act before the Reformation; and since that time the Roman Church in England is the intrusion of an Italian Mission into a nation which has always held to the Catholic faith, but not always to the Roman domination of that Church.

Moreover, the Roman sovereignty has never had universal acceptance by the Catholic Church, because the Greek Church has never yet acknowledged the claims of the Roman Pontiff to be the infallible Vicar of Christ in the administering of His Church on earth.

So the first fallacy of the Roman claim is its claim to universality.

The second fallacy is that it has apostolic foundation, as there is "a conspiracy of silence" during the first three centuries as to any such jurisdiction as Rome now claims.

The third fallacy is that the pronouncement of a Roman Synod has the force of a General Council.

Instead of the English Church being guilty of an innovation in breaking away from Roman domination, Rome was guilty of an innovation when in 1872, at a purely Roman Council, she pronounced the decree of infallibility and universal sovereignty as though it were a part of the apostolic and universal faith.

## The Council's Work

By Mr. Alfred Newbery

### THE BOOK STORE

EVERY once in a while you read a paragraph in a periodical that you would like everybody else to read. While it is lying around, you read it to such people as you come in contact with. You may even cut it out and put it in your memorandum book and read it to friends at the office, or visitors. You may be so keen about it that, months after, you will still be producing it at the proper moment and spreading its message.

Now what you would like to do is to have a million copies of it printed. You recognize, of course, that wonderfully effective as your own activities are, they are limited, and you want everybody to read it.

Let us suppose that you have your wish. Let us suppose that it is printed. What then?

To print may be to embalm it. The committing of it to type may be merely giving it a decent burial.

For it must come under the eyes of people if it is to be read. And it does not move from your shelves into peoples' hands by any miraculous process. It must be put there, it must be distributed.

Some people think that the thing to do is to print it and have it ready in case anybody wants it. Many a notable statement has gone down to oblivion via the shelf.

No. Printer's ink is worth nothing unless it travels. And the more it travels, the more invitations it will get to travel further. That is a cardinal principle of spreading an idea. Because people show no interest in it is the very reason you have to spread it.

That is what the National Council is doing. Whenever it finds what it considers a good story, a helpful idea, a comprehensive statement, a graphic description concerning a phase of the Church's work, it puts it in portable form so that it may travel. It distributes it throughout the Church; it advertises it in Church papers; it creates a demand for it. Sometimes it is in the form of a free leaflet, sometimes it is a book with a price on it.

When it has been bruited about the Church, there must be some place where you can send a letter and get it. There must be a source of supply to meet the created demand.

That is the Book Store, 281 Fourth Avenue, New York City, New York. Does it work? As the efficiency expert says, does it "function"?

Last year it did a business of practically twenty-two thousand dollars

in the publications of the National Council. Of free leaflets it distributes on request an average of from fifteen hundred to two thousand a week. Please note, they are sent out on request, not forced on unwilling readers. Forcing them is a good plan, but we are not talking about that in this paragraph. We are showing the extent of the demand.

Besides distributing the publications of the National Council, it stands ready to secure any book published by an agency other than the Council. Last year it did a business of this kind of almost forty-four hundred dollars.

It receives from fifty to one hundred letters a day and most of them are orders for literature.

It is your agency and you are urged to use it. But if one who watches its operations, trials and tribulations from a distance may make a suggestion, it is that you allow the Book Store a reasonable length of time to fill your order. A letter which reaches the Book Store at noon Saturday, one hour before closing time, has to compete with everything else that is to be crowded into that closing hour.

And if it asks for literature to be obtained from outside, there is no chance of filling the order before Monday. The parcel post, moreover, is not always like the eagle in its flight.

So, if you have a meeting for which you want literature, write the Book Store as early as possible, rather than as late as possible.

And always remember that if you want a book, or a pamphlet, our own or somebody else's (of somebody's else) the Book Store exists to get it for you.

## Preacher, Pulpit and Pew

By E. P. Jots

The pile of flints still to be broken was a very large one, thought the stone-breaker as he gazed at it disconsolately between his bites at a large sandwich of bread and cheese. A minister came along and gave him a cheery "Good morning," remarking afterwards that he had a deal of work to get through yet. "Aye," said the eater, "them stones are like the Ten Commandments." "Why so?" inquired the genial parson. "You can go on breaking 'em," came the reply, "but you can't never get rid of 'em."

The squire's pretty daughter (examining the village school): "Now, children, can you tell me what a miracle is?"

The children looked at one another but remained silent.

"Can no one answer this question?" the new curate asked, who was standing behind the squire's daughter. A little girl was suddenly struck with a brilliant idea. She held up her hand excitedly.

"Well, Nellie?" the squire's daughter asked, smiling approval.

"Please, miss," the small child replied breathlessly, "mother says 'twill be a miracle if you don't marry the new curate."

The Rev. Mr. Goodie, off on a vacation fishing trip, was horrified to hear a youthful angler using words that had a very dark blue tinge. "My boy," he remonstrated, "don't you know that the fish will never bite if you swear like that?"

"I know I ain't very good at it," replied the youngster apologetically. "But I thought I could get some little ones on the few words I know. Here you take my pole and see what you can do."

A vicar of a scattered rural parish had a remarkable knowledge of fungi. So keen was he on his hobby, that he sometimes neglected his pastoral work to search for specimens. One day he stopped to see a bedridden old lady, who immediately reminded him how long it was since he had made his last call. "If I had been a toadstool," she declared, "you'd have been to see me long ago!"

## Program for Meeting of Young People

Edited by Gordon Reese

### THE CONTEST

IN PLACE of a Program for this week we want to urge the various Young People's societies to devote their next meeting to a consideration of the Programs which have already been printed in this paper. Remember that you are to determine by your vote on who is to be awarded the scholarships for the Sewanee Conference. The authors of the two programs receiving the largest number of votes are to go.

Then too you are to send in your report on the activities of your society. These reports are to be judged by Bishop Quin and Miss Fischer, and the three societies who are judged to have accomplished the most are each to have the privilege of sending a representative to Sewanee. THE WITNESS for May 7 gave the details . . . page five, bottom of the first column. Please read it, and get your votes and your reports in as soon as possible.

## News Notes From The Church of England

**Bishop of Peterborough Gets In Bad for Criticising the Footballers**

### MACDONALD HECKLED

*By Rev. A. Manby Lloyd*

"Of all the prophets in the world today," says Mr. A. J. Penty, "perhaps the two most notable, because the most extreme, are Henry Ford and Mahatma Gandhi. Ford stands for the externalization, the mechanization of life; he has filled the streets with motor cars. Aeroplanes and submarines are to follow. To Gandhi all such activities are anathema; to him machinery is an instrument of the devil, and he seeks to banish it from India as a prelude to banishing it from the world."

Your readers will know the passage in his autobiography in which Ford distinguishes between the creative and the repetitive types. Some minds enjoy monotony. Machinery is thereby justified. Mr. Penty will have none of this. "Repetitive labor destroys the taste in a community for culture. Workers in the Ford factories are not, in spite of their large earnings, happy. Rumor even suggests they are feeble-minded. If true, it is what one would expect."

Ford and Gandhi have, however, one thing in common. They are both pacifists. But Gandhi's pacifism is all of a piece with his other ideals. If men could be persuaded to follow him entirely peace would certainly reign upon earth. With Ford it is different. His activities move in the direction of war. This follows necessarily from his ideal of industrial expansion. . . . What are all our foreign politics about but the complications resulting from over-production, foreign loans and oil? Yet Ford sees no contradiction in his position. Our war-mongers talk a great deal about the peril of the East. But if there is any peril it will be because the East adopts Western ideas. There could be no peril if it follows Gandhi.

\* \* \*

The Bishop of Peterborough has been getting into trouble with footballers. In the course of a recent service for footballers at Leicester, Dr. Bardsley offered some criticism of the transfer system. Whereat the President of the Southern Football League is angry and writes to the Bishop: "Your statement that footballers are bought and sold like slaves is an unwarrantable assertion, and displays gross ignorance of the transfer system. A player is an absolutely free agent. He can refuse

or accept as he thinks fit." He denies that the soccer game is being ruined, etc.

Mr. Darnell protests too much. No doubt professional footballers, like their cricket and baseball comrades, are perfectly honorable and have made football at all events a splendid spectacle that affords huge delight to immense crowds. It is too late in the day to alter that. But the question to be answered is—is it sport? A splendid spectacle, a good business proposition, no doubt. But is it sport? The best players go to the highest bidders; the richest clubs get the big pulls. No, sir! We see few local men in any big first-class side. Scotchmen abound in southern teams. Yorks men play in London. Lancs cheers the cockney for whom £5000 is the transfer-fee. The Bishop is right. As a sporting game, professional football is nowhere.

\* \* \*

The rather mild heckling of Mr. Macdonald by members of the Independent Labor Party is discussed in G. K.'s Weekly by the Editor, who says it is probably interpreted by many as the issue between the moderate Socialist and a race of people (probably covered with hair) who are called Extremists—perhaps because they have tails. He is strongly convinced that this simplification is a dangerous misunderstanding of modern Socialism. It is currently assumed that the mild Socialist is less socialistic and the fierce Socialist is more socialistic. But mildness and fierceness have nothing to do with Socialism. The placid collectivist is placid because he thinks the coming of collectivism is "inevitable." He also believes that he will be allowed to manage it; which makes him still more placid. The fierce Socialist is fierce because he sees that usurers prosper while women and children have nothing to eat; just as if he were a common Christian or any ordinary vulgar human being. But the institution of property is menaced infinitely more (so far as it can be threatened) in a decorous parliamentary statement by Mr. Philip Snowden than in an interruption by Jack Jones. There is less menace to property in the man who breaks a window and snatches a loaf, because he is hungry or even because he is angry, than in the man who draws up on paper the scheme of State Bakeries—with himself as Lord High Baker.

\* \* \*

The Tait Missionership for Canterbury diocese, vacant by the preferment of Canon Vincent Watson to the residentiary canonry of Ely, has been offered by the Archbishop of Canterbury, to the Rev. Feilding H. Bickersteth Ottley, diocesan missioner for Exeter diocese.

## Work Is Started On New Cathedral

**Bishop Manning Gives Signal and Work Is Begun on Cathedral in New York**

### LARGE GATHERING

Almost a century of effort to build the Cathedral of St. John the Divine in New York City, bore further fruit with the breaking of ground on May 6 for the foundation of the west front, or main entrance.

Bishop William T. Manning, who officiated while the first shovelfuls of earth were lifted from the green turf on a little hill at Amsterdam Avenue and 111th Street, described the event as an important step toward the realization of the dream of Bishop Hobart, who projected the cathedral in 1823 and paved the way for its erection on the heights overlooking the metropolis.

Actual work on the west front was made possible by the business men's division of the general committee for completing the cathedral. Haley Fiske, who is chairman of the division, reported that for the specific purpose of erecting that part of the cathedral alone the division thus far has raised \$859,295, which is included in the \$10,125,000 in cash and pledges assured for completing the cathedral. The foundation work on the west front, which is to continue all summer, will be followed in the autumn by the building of the nave connecting the entrance with the portion of the cathedral already completed.

An impressive ceremony attended the presentation by Mr. Fiske on behalf of the business men's division and its acceptance by Bishop Manning of the gift, making possible the beginning of work on the west front. The speeches of presentation and acceptance were almost simultaneous with whirring of the machinery of the steam shovel which immediately began to apply its teeth to the ground and haul the earth away.

Those who participated first in the synod hall and with crucifers and banner-bearers leading marched to the site for the foundation. The line included Mr. Fiske with other members of the business men's division; Chester N. Godfrey, representing Cram & Ferguson, architects of the cathedral; the cathedral trustees, Dr. Miles Farrow, organist; members of the choir, visiting clergy, the Rev. H. Adye Prichard, acting dean, and Bishop Manning.

About 1,200 persons assembled around the steam shovel when the procession reached the site.

Dean White of Trinity Cathedral, Cleveland, has been elected president of the Federated Churches of the city.

## Bishop Fiske Pleads For Unpaid Workers

Pleads for a Real Wholesome Interest in Social Service and the Community Life

### PRACTICAL RELIGION

Bishop Charles Fiske of Central New York, in the address before the diocesan convention last Wednesday, deplored the present day tendency to commercialize service. He said, in part:

"There is a constant demand for expert leadership and guidance in the Church which, while quite right of itself, is often in measure a sign and symbol of our own failure. Let me show you what I mean. One of the chief sins of America today is the commercializing of service. It seems almost impossible to get work done unless some one is paid to do it. During the great war there were so many paid workers doing every imaginary labor, from singing and dancing for the soldiers in camp to selling cigarettes and chocolate back of the front, that the tendency towards this commercializing of every social activity has been greatly strengthened. Thousands of earnest young women who did war work are now industriously engaged in discovering new openings for paid employment. Clergymen and laymen who were active or eloquent—for a price—during the war are looking for secretarial positions with a worthwhile salary attached. It has come to such a pass that one cannot build a church or raise funds for charity without the aid of paid workers with standardized methods of enticing money from the purses of reluctant contributors, a large proportion of the money going into the pockets of the professional campaign directors. There are all sorts of organizations for civic betterment, which furnish offices for paid executive secretaries, or associations whose principal object is to offer advancement for professional city managers, or additional social service activities with paid workers treading on one another's toes.

"What is needed is that both clergy and people should take a larger interest in all such work of social betterment. We need it, for our own sakes, because religion must have some form of outward expression of religion as well as the inward impression. We need it, because in many communities the Church is disregarded in social work and its possible contribution, not of money, but of thought and purpose and special viewpoint is not given. Often it is assumed that we care nothing about the things in which other

Christians are deeply interested. And often I fear that the assumption is really grounded in fact. For several years I offered to supply the clergy with simple books for their guidance in seeking an outlet for social activity, but the books were not desired. In the earlier years of my episcopate, I discussed the whole question, especially the matter of village and rural service, in several addresses and papers, and seemingly nobody was interested.

"All this is discouraging; but I believe nevertheless that the interest is really there and can be more thoroughly aroused; that much work is done and more would be done if information were given of what others had accomplished. Above all, I am sure that unless religion does express itself in this way it will die of dry rot. Even psychologists tell us that emotion must have an outlet in action or it becomes dangerous. Religious feeling certainly must find expression in religious service.

"It is the duty of every parish to relate itself to some form of local service and of every clergyman to acquaint himself with the work in his own community."

### DEAN INGE SAILS FOR HOME

The dean of St. Paul's, London, W. R. Inge, sailed for home on May 9th.

Dean Inge's chief grievance with the United States, he said, had to do with constant application to him of the word "gloomy." He also expressed annoyance with the invasion of his privacy by newspaper reporters. The dean, however, frowned down a suggestion that he be termed "His Eminence."

He expressed satisfaction with his visit, saying that he had been overwhelmed by the generosity and solicitude of his hosts.

American newspapers, he said, are more interesting and informative than they were twenty years ago. "Your newspapers are now printing much material about Europe," he said. "Today one can get a very good idea from them of what is going on in Europe and the rest of the world."

Discussing fundamentalism, the dean remarked that it had been his experience to find that fundamentalists were often very silly people. "I have been for the greater part with university people," he said, "and they are highly intelligent. Naturally they would despise anything extreme on the part of fundamentalists."

The Zionist movement, the dean thought, might with wisdom transfer its activities to New York rather than to Palestine because of the large Jewish population here.

## Program For Sewanee Conference Announced

Final Announcement of the Courses to Be Given at the Training School at Sewanee

### MEETS IN AUGUST

The Sewanee Summer Training School for Workers is to be held in two divisions, as last year, the Young People's Division from July 28 to August 11, and the Adult Division from August 12 to August 16. The Rt. Rev. Clinton S. Quin, D.D., is to be the director of the Young People's Division and Bishop Green is to head the Adult Division, while Bishop Bratton is to lead "The School of the Prophets," which meets at the same time as the Adult Division. The Rev. Mercer P. Logan, D.D., who has organized the Summer School since its inception, is again the president of the school.

A very splendid program has been arranged, in the formation of which the three departments of the Church, Social, Religious Education, and Missions, are embraced. Such teachers and leaders of national reputation as Miss Christine Boylston in Social Service, Miss Mable Lee Cooper in Religious Education, the Rev. F. D. Goodwin on Rural Problems, Miss Lucy Sturgis on Missions, have been secured.

The clergy conference of the School of the Prophets promise some worthwhile courses. The Rev. J. A. Schaad is to present the subject of Evangelism; the Rev. F. S. Eastman, "Follow-up Methods and Preparation for Missions"; Dr. Thomas P. Bailey of the University of the South, "Psychological Methods for the Clergy"; Bishop Seaman, "the Prayer Book"; the Rev. Wm. B. Spofford, "The Church and the Community," with especial reference to Christian ethics in business. Dr. Bailey's course is decidedly new, as it will throw light on many of the problems of life which confront the clergy and the Church, from a viewpoint of modern psychology.

In addition to the regular summer excursion ticket, with stopover privileges, the railroads have granted special rates to the Summer Training School for Workers, at one fare and one-half for the round trip. These tickets will be on sale within the Southeastern Passenger Association.

For further information, reservation of rooms, or registration, apply to Miss Gladys Fry, 908 Fern St., New Orleans, La.

The Rev. Wilbur L. Caswell, assistant at St. Thomas's, New York City, has accepted a call to be the rector of St. Paul's, Yonkers, N. Y.

## News Paragraphs Of The American Church

**Bishop of Albany Deplores the Controversies That Split the Churches**

### CONVENTIONS ELECT

Bishop Nelson of Albany, preaching at the service in commemoration of the 1600th anniversary of Nicea held in All Saints Cathedral as a part of the diocesan convention, reviewed the formulation of the Creed, and spoke of the importance of the controversy that is stirring the Christian world today. He said that true religion was suffering because of the prejudice, bigotry and selfish interest that is manifest in the various groups. "This un-Christian rivalry," said Bishop Nelson, "was fomented by the spirit of worldliness which crept into the Church when Christianity passed from the purifying flames of persecution to the greater dangers of political popularity."

The Church of the Incarnation and Christ Church, Dallas, Texas, had a union service last Sunday evening. The Rev. Mr. Snowden, rector of the Incarnation, was the preacher. The music was by the combined choirs.

Diocesan Convention in Atlanta on the 13th and 14th. The big service was on the evening of the 13th with addresses by the Rev. High Moor, the new rector of St. Luke's, Atlanta, and Rev. A. G. Richards, of Athens, Georgia. The convention was preceded by a conference on Church Schools led by the Rev. Homer Starr.

The Henry Holt legacy of \$30,000 is soon to be delivered to the diocese of Bethlehem, to be used for extension work.

How's this for an idea? A Baptist parson of the south has created a small fund, the interest of which will go to the missionary society of their church. This fund is to take the place of a memorial stone over the grave of a son, recently lost.

The Rev. John H. Ritson, president of the British Wesleyan Conference, which is to meet in Lincoln, England, in July, has been invited by the Bishop of Lincoln to preach in the Cathedral.

The name of Dr. Samuel Drury, the headmaster of St. Paul's School, Concord, is to be strongly pressed at the diocesan convention of the State of Connecticut, which is to elect a Bishop Coadjutor. It is reported on good authority that Dr. Drury will

accept the election if it is given to him. It will be remembered that he declined an election to be the rector of Trinity Church, New York. People close to him say that this was because friends had urged him to remain at St. Paul's until after the election of a Coadjutor in Massachusetts. He was defeated in this election, however, by Dr. Slattery, then the rector of Grace Church, New York. The result of the Connecticut election, which does not take place until after this issue goes to press, will be announced next week.

St. Ann's, Lowell, Massachusetts, Rev. Appleton Grannis, rector, closed a week's observance of its centennial last Sunday when the rector presented 65 for confirmation to Bishop Slattery.

Conference of high school students at Evergreen, Colorado, June 13-23. They are figuring on a hundred young men and women between the ages of 16 and 19.

The school for training parochial missionaries will be held in Leonard Hall, Bethlehem, Pa., from July 7 to 23. Twenty-five clergymen have already enrolled. . . . There is room for just thirty. If you want to go you had better write to Bishop Johnson, Wyoming Building, Denver, right away.

Diocesan convention of Easton was held at Centerville, Maryland, May 4-6. Dinner the first evening, with speeches by Mr. B. Mercer Hartman of Baltimore and Rev. Z. B. T. Phil-

lips, rector of the Epiphany, Washington. Bishop Davenport's address dealt largely with the rural problem of the Church. Petitions from five parishes that women be granted the right to vote and hold office was acted upon favorably by the convention. A woman delegate was seated by the convention . . . first time in the history of the diocese. Delegates to the General Convention: Clergy—W. D. Gould, F. J. Bohanan, C. L. Atwater, and Alward Chamberlain; Lay—Cassius Dashiell, E. Thomas Massey, John S. McDaniel and Dudley Roe.

Mother's Day was celebrated in the

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- - By - -

REV. GEORGE CRAIG STEWART, D. D.

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CHICAGO

diocese of Atlanta by making delegates from the Woman's Auxiliary from each parish take part in a pilgrimage to the Appleton Church Home, the diocesan orphanage, in Macon.

Rev. John Durham Wing, D. D., rector of St. Paul's Chattanooga, Tennessee, was elected Bishop Coadjutor of South Florida at the convention on May 7. He was elected on the seventh ballot. Dr. Wing led in the lay vote throughout the balloting, with Bishop Thurston, of Oklahoma, receiving the second largest vote of both clergy and laymen.

Young People of diocese of Atlanta are to have a camp at Gainesville, Georgia . . . Camp Mikell, named after the bishop, of course.

They have this weekday religious education going in good shape in East Greenwich, Rhode Island. Each church takes its own children on certain days, and they all do it too, the school rooms practically being empty. Protestants, Catholics and Jews are all co-operating on the plan.

Camp in Louisiana also, which they call, "an outing, a conference, a school and a fellowship," Rev. J. S. Ditchburn is in charge of it, and the Rev. G. L. Tucker is going to be there to direct the educational work.

United Thank Offering for Georgia . . . quota \$4,000, with all but \$401 on hand, with several months to go. I figure that service in Trinity Church, New Orleans, when this offering is presented will be worth attending.

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All Saints, Atlanta, gave their entire Easter offering, amounting to \$4,000 to the National Treasury of the Church. Of this amount the children gave \$600.

Blue Jay Inn, the Girls' Friendly Holiday House in Colorado, is to be opened for the benefit of girls and women who are to attend the National Conference of Social Service that is to be held at Manitou from June 6 to 10. It is four miles up the Platte Canyon, nestled in Buffalo Park. Great place to rest they tell us, and for little money. If you figure on going their better write Mrs. E. J. A. Rogers, 1344 Elizabeth Street, Denver, for the room is limited.

The Easter offering for Christ Church, Macon, Georgia, is to be devoted entirely to social service activities. A full time social service worker is to be engaged.

The Executive Secretary of the diocese of Atlanta, the Rev. Mr. Bentley, is right after them on their pledges. He is now trying to get folks to pay their July and August pledges during May and June, so that the financial drought of the summer may be avoided. Hope he has better luck with this plan than we have with it in getting in renewals.

Fifth annual summer school for church workers will be held at Faribault, Minn., from August 30th to September 5th. Program not yet com-

pleted, but they are promising much that is worth while.

The Rev. Don Frank Fenn, rector of Gethsemane, Minneapolis, is to celebrate the tenth anniversary of his rectorship on Ascension Day.

Little four-page paper printed once in a while by the Order of the Holy Cross, West Park, on the work of the Order in Liberia. Here is an interesting bit from it, which demonstrated that all Christianity is not of the Cushioned Pew variety:

"As this issue of 'The Hinterland' goes to press, the rains are just about to begin in Liberia. Our brethren are now experiencing the tornado-like thunder storms which precede the rainy season for a month or more. Early in the summer, they settle down to business, flooding the country, and making travel most difficult, and not infrequently impossible. It is not unusual to find the trail waist-deep in water. If you must go on a journey, you can under such conditions ford it

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yourself, or ride across on the broad shoulders of one of your native guides. Most travellers prefer the latter method of transportation."

At St. Paul's, Duluth, Minn., where the Rev. James Mills is rector, they always give half of the Easter offering to diocesan mission.

By the will of Mr. Daniel M. Dulany, at the time of his death a vestryman of Christ Church, Eau Claire, the parish is to receive the sum of \$20,000, to be added to the Endowment fund. The Rev. Frank Wilson is the rector.

The fiftieth anniversary of the Church of the Ascension, Fall River, Mass., was held last week. The celebration opened with a banquet on Friday evening, with the Rev. Charles E. Jackson, now dean of St. Mark's Cathedral, Grand Rapids, a former rector, as the guest of honor and speaker. On Sunday, the 17th, there were several services, with addresses by Dean Jackson, the Rev. Donald Aldrich, recently called to the Ascension, New York, and the Rev. E. W. Smith, who was a rector for many years of the parish. The reception was held on Tuesday, with an address by Bishop Babcock, with the anniversary service, today (Ascension Day), with Bishop Slattery as the preacher. The Rev. E. J. Cleveland is the present rector.

The Diocese of Maryland Anniversary of Nicaea was held in St. Paul's Church, Baltimore, on Sunday, May 3. Bishop Murray and about thirty-five clergy were present. The services consisted in a beautiful choral evensong sung by the rector, Dr. Kinsolving, at which the choir rendered Gounod's "Nicaea Creed" and Naylor's "God is Great." Dr. William Harmon van Allen of Boston preached in his own pungent and forceful way a sermon which held the closest attention of the large congregation present.

On the first Sunday after Easter, at St. Paul's Church, Virginia, Minn., the Rt. Rev. G. G. Bennett, D. D.,

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West 32nd Ave., Denver.

Bishop of Duluth, confirmed a class of fifty-eight candidates, two-thirds of whom were adults. The Rev. Wm. Elliott has been rector of this church, and of St. John's Church, Eveleth, for the last twelve months. The confirmation of this large class has increased the communicant membership of the Virginia parish by about fifty per cent.

The Rev. Edward Charles Russell has been elected rector of St. Ann's Church, New York City. Bishop Manning has expressed his approval and confirmation of the election. You folks of the D. A. R. and S. A. R. will be interested in St. Ann's, which is a very historic church. In the "Signer's" Vault in the church lie the bodies of Major-General Lewis Morris, member of the Continental Congress, Commander of Westchester Militia Continental Army, and "Signer" of the Declaration of Independence, and also that of the Hon. Gouverneur Morris, Senator of the U. S. A., Minister Plen-

ipotentiary to France, one of the framers of the Federal and New York Constitutions, author of a clause in the New York Constitution providing religious freedom, and member of Provincial and Continental Congress. Gouverneur Morris, Sr., was the friend, confidante and counsellor of Washington and both Lewis Morris and he were prominent men in the time of the Revolution and the following period.

The Church was given by Gouverneur Morris, Esq., and was consecrated in 1841 by Bishop Onderdonk. The land where the Church stands had been owned and used by the Morris family.

(Continued on page 14)

**RECTOR'S DAUGHTER** — 19 — GRADUATES High School this Spring, desires Summer work. Care of children or companion. Olive Backhurst, St. Clair, Mich.

#### CONNEAUT LAKE CONFERENCE

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nesday, Friday; Eucharist, Thursday and  
Holy Days.

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Rev. Charles A. Jessup, D.D., Rector.

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Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

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Sundays: 7:30, 11 A. M. and 7:45 P. M.

Week Days: 7:30 P. M.

Holy Days and Wednesdays, 10 A. M.

**Christ Church**

Rev. Frank H. Nelson and Rev. C. Russell

Moodye, Clergy.

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

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

## DALLAS

**St. Matthew's Cathedral**

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munity Service, 4 P. M.; Young People's  
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Sundays: 7:30, 9:45, 11:00 and 4 P. M.  
Week Days: 7:30, 9:00 and 5:30. Even-  
song, Wednesdays and Fridays, the Lit-  
any, 9:30; Thursdays and Holy Days,  
Eucharist, 11 A. M.

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Sunday Services: 7:30, 11:00 A. M.,  
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Young People's Society, 6:00 P. M.

## MILWAUKEE

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Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

**St. Paul's**

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ris family for nearly two hundred and fifty years. Richard Morris was the first proprietor in 1670, and his son, the Hon. Lewis Morris, was the first Lord Mayor of Morrisania, first native-born Chief Justice of New York, first Governor of the Province of New Jersey.

During Lent the Rev. Mr. Russell has been acting Vicar to the Rev. Arthur J. Gammack, M. A., rector of Fitchburg, Mass., and will take over his new duties the middle of June.

A Spring Carnival was conducted on April 23-25 by the congregation of St. Bartholomew's Church, Bemidji, Minn. Among many interesting features were a Baby Clinic, a Baby Parade, a Popular Girl Contest, an Auto Show, and a Style Show. Prizes included such useful things as a kitchen cabinet, an ice-box, and an electric percolator set. The rector, the Rev. J. J. Dixon, is tolerably busy, for, in addition to his duties in this parish he is also Mayor of Bemidji, and Captain of Company K, 206th Infantry. Write your own comment. Words fail me.

The Finance Department of the Executive Council reports an improvement in the financial situation in the diocese of Duluth. Thus far this year, larger contributions have been made for the Church's Program than in any similar period in the past. This is chiefly due to a series of addresses which Bishop Bennett delivered last Fall on "The Church's Program" to churchmen and churchwomen in practically every parish and mission in the diocese.

Rev. W. S. Simpson-Atmore, warden of the Helen Dunlap School in Arkansas, presented an interesting report of the work in that institution at the Diocesan Convention. The school ministers to the mountain girls, and, in spite of the difficulties of the work, has been successful in bringing about real transformations in many girls.

The cornerstone of St. John's, Camden, Ark., was laid on April 26th. An entire new plant is to be built, includ-

ing church and parish house. The entire community was represented. The mayor, who is a Jew, was there to represent the city, and the address of the occasion was made by the Roman Catholic pastor. The ministers of the Baptist, Presbyterian, and Congregational churches took part in the service, and the Methodist parson led the singing on his saxophone. Such is the glorious state of unity down in Arkansas.

I have previously called attention to the bulletin that is issued from time to time by the Social Service Commission in the Diocese of New York, of which the Rev. Charles Gilbert is secretary. It surely will be of interest to those people of the Church who are particularly interested in this phase of Church work. The way the Commission has followed through state legislation is particularly interesting, and, I am afraid, unique. The bulletin also contains an interesting account of the Play Jury, a plan for dealing with objectionable stage productions. Three plans have been tried by the Jury, after complaints had been made that the plays were immoral. One of these plays complained of, and approved by the Jury, has since received the Pulitzer Prize as the play of the year which contributes most to the promotion of good morals. All of which proves, I suppose, nothing at all. I have an idea Dr. Gilbert

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would be glad to send you the bulletin. The address is 416 LaFayette Street, New York City.

The Diocesan Convention at Albany commended the plans of the committee on war memorial for a chapel in the Cathedral of All Saints. The convention also voted to raise \$1500 for the altar of this chapel.

The Diocese of Albany elected the following delegates to the General Convention: Rev. Messrs. Guy H. Purdy of Warrensburgh, C. R. Quinn of Hudson, W. J. Hamilton of Potsdam, and Messrs. R. P. Shackelford of Saratoga Springs, H. L. Cooke of Cooperstown, J. S. Conover of Schenectady, and Robert C. Pruyn of Albany.

Enthusiastic tribute was paid the Bishop Coadjutor by rising vote of the Convention of Albany, in recognition of the honor conferred upon the diocese in the choice of Bishop Oldham to make a preaching tour of England (Finish on last page)

## FRECKLES

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make the Church press possible. No Church paper could be maintained today without them. Those of the Church who prize these papers consider that fact when purchasing furnishings, an organ, a house and parsonage, or supplies for their Church or Church school.

this summer, and as an expression of congratulations, goodwill and confidence of the diocese in Bishop Oldham's ability to cement friendship between the Churches of Great Britain and America.

With the forwarding of \$46,000 to the Union Church on the Canal Zone, the Federal Council of Churches announced recently that the erection of a beautiful and adequate church at Balboa, representing more than a dozen denominations, is assured. The pastor of the Balboa congregation, the Rev. A. R. Brown, has arrived in New York to aid in securing the balance of funds needed for the finishing of the building, the furnishings and the purchase of an organ.

The Federal Council's Committee on Religious Work on the Canal Zone serves as a clearing-house for Protestant communions in their undertaking to provide a program of united worship and service in this new field of responsibility.

Plans to establish a new diocese in Connecticut were discussed at a meeting of the Fairfield County archdiocony, held at Trinity Church, South Norwalk, Conn. It was proposed to present to the annual diocesan convention, a petition that the present diocese be divided and that Litchfield, Fairfield and New Haven counties be made a separate diocese, with the other five counties of the State remaining as the diocese of Connecticut.

Bishop Rogers, Coadjutor of Ohio, consecrated but a week, is already on a series of visitations which are to keep him away from his office for a month.

They have Hospital Day in Cleveland. Dean White of the Cathedral made much of it by holding a big service on that day, the 12th, with Bishop Mann of Pittsburgh as the preacher.

Close to 3,000 people visited the Cathedral of St. John the Divine during January and February. Each one registers, putting down his religious affiliation. Thirty per cent. of the visitors were Episcopalians, fifteen per cent. Roman Catholics, twelve per cent. Presbyterians, ten per cent. Methodists. There were two who put themselves down as Agnostics, and three who professed Atheism, while one visitor was a Pecusa. If you want to know what that is, write to Dr. Wilson. It is his job to answer such questions. The visitors were from thirty-two different countries.

St. Clement's, St. Paul, Minn., is to enlarge the church organ. The need was presented to the vestry by

the rector, the Rev. D. H. Atwill, whereupon they voted to solicit the \$6,400 which will be necessary to do the job.

They seem to go in for dramatics in New York. At St. Thomas's, Mamaroneck, the guild recently presented "The Red Parasol." At St. Michael's, New York City, in place of the sermon on Maundy Thursday, Hugh Benson's "The Upper Room" was presented by people of the parish. At St. Andrew's, Harlem, they recently had three nights of "The Mikado," while at Epiphany, New York, the young men's club gave a play called "Bill, the Coachman," on May 6th and 7th.

Diocesan Convention of Maine was held at St. Luke's, Portland, on May 12th. A banquet was held in the evening, with addresses by Mr. Howard Corning of Bangon, Mr. F. E. Drake of Bath, Mr. Allen P. Stevens of Portland, and President Sills of Bowdoin College. The missionary service of

the convention was held on the 13th, with the Rev. E. S. Drown of the Cambridge Theological Seminary, as the preacher. That afternoon, Mr. Monell Sayre, vice-president of the Church Pension Fund, explained the principles governing this fund, to the delegates.

We are informed by the authorities of the Foreign-Born Americans Division of the Church that there are several individuals in this country who style themselves Mar Timotheos. Church people are asked to investigate before assuming that the person claiming that name is the official representative of the Assyrian (Nestorian) Church.

The National Council of the Church Mission of Help is to hold their Spring meeting in Portland, Maine, on May 25th. There is to be a quiet day conducted by the Rev. Gilbert Pember of Philadelphia the day following.

## Books Recommended by Witness Editors

The Books of Rev. G. A. Studdart Kennedy, each of which is \$1.60, postpaid.

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