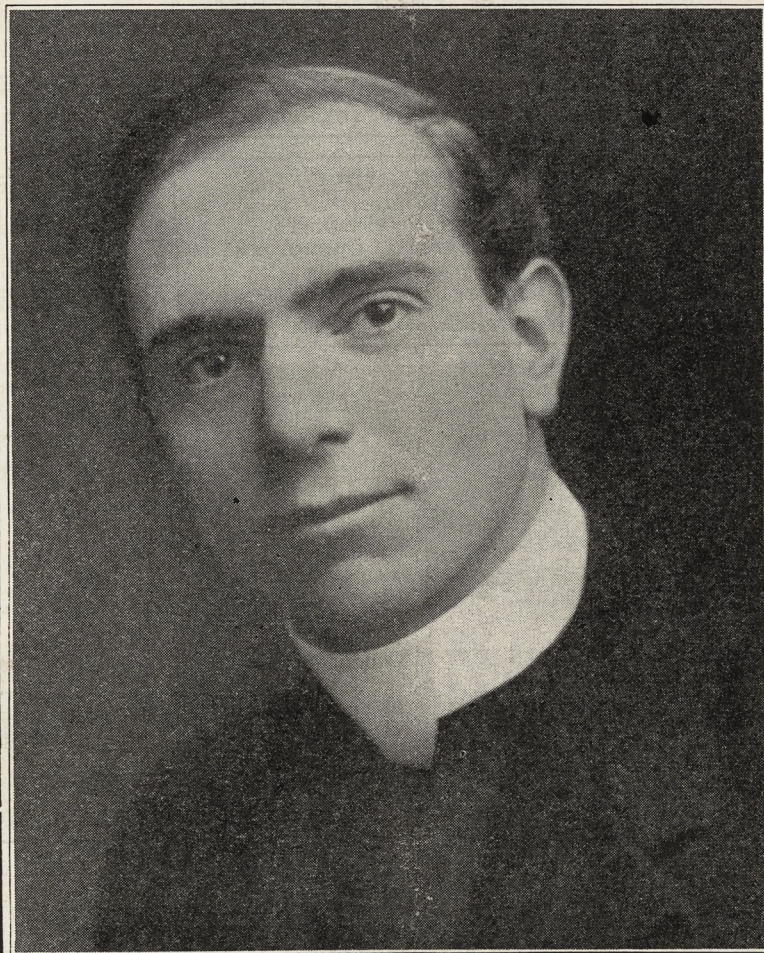


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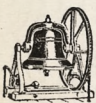


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BISHOP JOHNSON'S EDITORIAL

Quinquagesima

I PRESUME that whenever in the process of evolution any particular species, of any general genus, began to feel the urge to raise itself, as it were, by its own bootstraps into a higher species of the same genus that two things must have happened if evolutionists are not romancing and are describing a real ascent.

First. The species found it hard to substitute the brand new habits of a higher species as yet unknown, and second, (as though the first were not trial enough) that every other specimen of that particular species ridiculed the absurdity of the new advance.

It couldn't have been otherwise, and the first real anthropoid must have had an awful time not only with his own indisposition to be anything more than a mere monkey, but also with the envy, hatred and uncharitableness of all other monkeys who were content to be monkeys, and resented the assumed superiority of the perfectly new anthropoid who didn't know much about being a primitive man, although he was very tired of remaining an ancient monkey. Of course, all his fellow monkeys must have pointed out to him in their monkey fashion that since there never had been a man on the earth, it was scientifically impossible for such a thing as a man ever to appear. And then there must have been such an endless period in which the half-monkey-half-man made a fool of himself as a man and an object of ridicule to his fellow monkeys as a monkey. It would have been a misfortune to have been born in that Alsace-Lorraine that inevitably must have separated mere monkeys from mere man.

From a scientific standpoint this may be feebly expressed, but it is a layman's effort to visualize the transition stage and the relativity of old monkeys and new men during that period.

At any rate, the old monkey, in

my judgment, must have had decidedly the more comfortable time, for his determination to remain a monkey freed him from the self-conscious absurdities of the anthropoid who could never quite get away from his monkey habits, so slowly did he acquire his mannish ways.

Quinquagesima Sunday reminds us of the fact that "all our doings without charity are nothing worth," and that unless we are content to remain mere men, we will have to go through a pretty severe trial in order to enter the stage which is mentioned in the Gospel for the day in its prophecy of the resurrection.

In the first place, the challenge is to worldly men who are just as tenacious of their worldly habits as ever monkey was of his habits.

It is an awful jolt to the man of the world who sees the vision of another world to be told that he must cease envying other men; that he must not vaunt himself or be puffed up, and that he must stop being easily provoked.

This is all so contrary to the nature of the species that the mere thought of giving up these cherished habits requires all the grit that he possesses; and the worst of it is that, even though he try his best, he doesn't make a huge success, and the sad thing is, as Dean Inge has recently so well said, that when he congratulates himself that he has achieved success, he is a dismal failure!

This is bad enough, but in addition to that, the whole tribe of fellow-men who insist most dogmatically that monkeys once became men, are the most violent in asserting that men cannot possibly become anything better than they are; to which Dean Inge in his recent remarkable article seems heartily to agree (see current number of *Atlantic Monthly*.) He strikes one as having sincerely made the effort and, in company with others that have tried to ascend, find that after a cycle of some fifty years they have climbed

such a little way that they never will get to the top and might as well camp where they are or go down again.

Quinquagesima Sunday is put at the threshold of Lent to remind us that the acquisition of charity is a very difficult task and requires some real effort on our part to put off the old man and to put on the new.

Also that the self-denial and devotion of Lent is all lost motion unless it results somehow or other in the increase of charity toward men and humility before the wonders of God's universe.

Of course, the man who is so fascinated at looking backwards that he refuses utterly to look forward gets into a mechanistic habit of thinking and regards himself as the very last word in creative genius, and while he acknowledges that the progress from a crocodile to an American is some progress, refuses to see that there is a wider gulf between the American and a child of God than there is between the Saurian and himself. The idea of purpose comes in when we contemplate the world just as though it had been made in six days in a neighboring factory (and so bringing it within the realm of our little heads) and that the question which inevitably arises in the mind of the observant bystander, "This is wonderful, but it is not finished; I wonder what the Creator will do next."

This is all right for the bystander, but the little toy soldier and the little wax doll standing on the shelf, contemplating their own superiority to everything around them, are too intimately concerned with their own mechanism to have any interest in the possible intentions of the manufacturer to make something even more remarkable than the toy soldier and the wax doll.

This is a very homely parable of the world as we see it. Personally I am a skeptic about the transition stage from monkey to man, but I have no inveterate prejudice against

the process if it is the way that God did it.

I would just as soon argue with a hardshell Baptist on the question of submersion as to argue with a mechanistic evolutionist on the scheme of creation as he sees it.

Both are endowed with a pontifical infallibility to which I have never been able to conform, not believing that such infallibility is a human attribute.

But I fully appreciate the scorn and disgust with which he views my feeble efforts to put on charity and envy him his adamant resolution to enjoy himself in that state of life in which he finds himself and in that state of mind which is unable to visualize any state of life which could possibly be superior to it. My only excuse is that I feel the urge to climb, and though I may end it all by being meekly a sort of spiritual anthropoid, too clumsy to be fascinating, yet too adventurous to give it up, I can't help seeking the higher life which, like a ragged urchin on the sidewalk at Christmas, I merely see through a glass darkly. So I make a resolution that some day I will possess it if it is in the power of God to give it to me.

The Collect, Epistle and Gospel for Quinquagesima, seem to me to picture a wonderful ideal, humbly appreciative of God's power, and sincerely kindly to all God's creatures, to which none of us have as yet attained, but to which we press on in the spirit of adventure that once may have turned monkeys into men.

I do not agree with Dean Inge that there has been no progress, if you take a wide enough view of human history to make generalizations. The anthropoid man became the cave-man; and he became the man who worked with iron; and he became a Babylonian; and he a Greek; and he a Roman; and he a mediaeval knight; and he an English squire—and now and then there were such men as St. Francis and Sir Thomas More to encourage us that some day we may emerge into real folks who have the gift of charity.

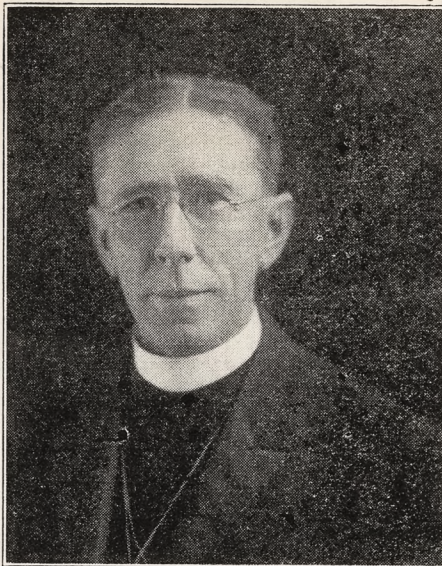
The Council's Work

By Mr. Alfred Newbery

A COMMON TASK

TWO QUESTIONS have been asked during the last few weeks. The first is, "Have they got Collins out?" The other is, "Did the dogs get to Nome in time?" I imagine that those two stories have been read to the end by everybody. The acts of heroism connected with each one would fill a book.

Has anybody said it was a waste of money to take the expensive effort



Bishop Moreland

Trying Experiment in Church Unity

that has been taken in each case? Has anybody said that the one life threatened in the cave, or the small community menaced by an epidemic hardly justified the precipitate strivings, the use of costly transportation, the amount of disturbance involved?

Hardly.

And if anybody did, he would be alone in so doing.

We may spend it recklessly in war, and still more recklessly in the accidents of peace, but human life is a supremely precious thing to us, and when the issue is clear we will spend a fortune to save a life.

It is a duty of our common humanity and the entire public applauds its representatives whose heroic efforts to save the endangered they breathlessly follow in the press.

Our common humanity thrillingly subscribes to the principle that human life must be saved at whatever cost. Not all the time, perhaps. But when the issue is clear. When it is a case of life or death. A case of life or existence is, so far, not a clear issue.

Has our common Christianity any like principle to which it will thrillingly subscribe? Have there not been heroes who saved not only human lives, but human souls, who opened vases of populations to the light of Christian truth, who rescued peoples sitting in darkness bound by superstition, who combated the diseases of the soul that poison existence?

Just fifty years ago in Japan little notice-boards in plain view of all, told the following story.

"The Christian religion has been prohibited for many years. If any one is suspected a report must be made at once." Then follow rewards

to the informer, three hundred to five hundred pieces of silver. "If any one conceals an offender," the notice goes on to say, "and the fact is detected, then the headman of the village in which the concealer lives, and 'five-men-company' to which he belongs and his family and relatives, will all be punished together."

And last year, you will remember, there occurred the consecration of two Japanese Bishops, Bishop Naide of Osaka, and Bishop Motoda, of Tokyo, and the erection of two dioceses of the Holy Catholic Church in Japan.

Between those two points, the edicts and the consecrations, lies a story of fifty years of heroism on the part of missionaries and converts. Does our common Christianity thrill to that?

Or, to put it more narrowly, is there among the members of our branch of the Church, our Protestant Episcopal Church in the United States of America, a binding common principle? Do we subscribe figuratively and actually, in the assent of our minds, in the work of our hands, the prayers of our lips, and the returns of our labor to that common principle? Do we say "what we are doing in China" or "what they are doing in China," for example. A good deal of our religion is involved in that use of pronouns.

Let's Know

By Rev. Frank E. Wilson

SUNDAY

"I never heard from any pulpit," writes a correspondent, "a straightforward explanation of the end of the sabbaths, and of worship, instead of on the Sabbath, on the Lord's Day from the very first one following the crucifixion."

The seven-day week seems to have had a very early origin among oriental people, both Hebrew and others. The days were not named by the Hebrews but were numbered. Previous to the Christian era, neither the Greeks nor the Romans had such a week. At some time, not very well-determined, it seems to have been imported into the Roman world from Egypt. In the apostolic world, therefore, the seventh-day Sabbath was not much more than a Jewish observance.

Apparently, the First Day of the Week was accorded special honor by the Apostles from the very time of the resurrection. St. John (20:19) tells us of a meeting of the disciples the evening of the Resurrection Day which was Sunday. In the same chapter (20:26) he tells of a similar gathering the next First Day of the Week as though it were the begin-

ning of a custom. Later on, (Acts 20:7) when St. Paul came to Troas it seems to have been quite the natural thing—"And upon the first day of the week, when the disciples came together to break bread —." It was evidently the habit of the Corinthian Christians as is quite plain in St. Paul's letter to them about offerings: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I. Cor. 16:2).

Probably the Jewish Sabbath and the Resurrection Day were both observed by the early Christians for a time, but as Christianity spread among the Gentiles who knew nothing of the Jewish Sabbath, it was natural that the two should have been combined into one observance, and that the one day should have been Resurrection Day. It was a clear case of substitution. While the Christian Lord's Day did, in a sense, occupy the position of the Sabbath, it was cleared of the old Sabbath restrictions and invested with a new significance. In other matters Christ had, by His own authority, superseded many Old Testament provisions: "Ye have heard that it hath been said — but I say unto you —." By His resurrection Christ definitely put a mark on the first day of the week which made it holier to Christian people than any Sabbath which could have preceded it. Says St. Augustine—"Sabbath signifies rest; Sunday signifies resurrection."

Our correspondent concludes by a reference to the repetition of the Fourth Commandment in the service of Holy Communion with all the details which we don't observe—"yet we keep right on reiterating the commandment, which St. Paul tells us was nailed to the Cross." I quite agree with our correspondent's position. That's why I voted at the last General Convention for the shortened form of the Commandments in the revised Prayer Book. In my congregation there is a very regular communicant who devoutly makes all the responses except that one after the Fourth Commandment when she resolutely snaps her mouth tight shut. She says, "I refuse to pray for something which I have no intention of doing," and no amount of explanation can make her understand it. The new form does not mean re-writing the Commandments or evading them. It is merely using them in a better way for public worship. The value of the change will be perfectly clear to those who have seen the moving picture called "The Ten Commandments," in which those short, crisp injunctions rumble up out of eternity itself to strike one's conscience with the sharp, clean blow of a moral hammer.

OUR COVER

Canon Dwelly of Liverpool Cathedral, England, is lecturer this year at the Berkeley Divinity School. He started out to be a shipper, but a religious experience in early life turned him to the Church. He has been an active leader in the campaign for a revised Prayer Book in the Church of England, and is the author of several devotional works and is one of the authors of the Gray Book. Canon Dwelly has been closely identified with the great Life and Liberty Movement in the English Church. His ideas as to Prayer Book changes are set forth in an article in this issue.

Cheerful Confidences

By Rev. George Parkin Atwater

FOR THE CHILDREN

OCCASIONALLY I have published in this column a quiz for the children. The popular cross-word puzzles are, in fact, a quiz. I cannot print a cross-word puzzle, for I cannot invent one. But I do offer the following quiz. The first child sending me a correct list of answers will receive a gift.

The proper answer to each descriptive phrase below is a proper name found in the Old Testament. But the phrases are so arranged, that the last letter of the correct answer to the first phrase, is the first letter of the next answer.

Take, for example, "The first book of the Bible." The answer is "Genesis." The last letter of Genesis is the first letter of the correct answer to the next phrase, "The wisest King of Israel." This method continues throughout the list.

1. The first book of the Bible.
2. The wisest King of Israel.
3. The man who had a vineyard.
4. The prophet who wrote a short book.
5. The third King of Judea.
6. The man who was caught by the hair in a tree.
7. The name of the last book of the Old Testament.
8. One of the Patriarchs.
9. The early name of the Holy Land.
10. A leper.
11. The mother-in-law of Ruth.
12. The greatest of the prophets.
13. A son of Noah.
14. The great Hebrew law-giver.
15. The wife of Abraham.
16. Ancient city of Judea.
17. The great King of Babylon.
18. The wife of Jacob.

19. A mountain range.
20. The man who built the ark.
21. A King of Tyre.
22. A priest, and King of Salem.
23. A brook near Jerusalem.
24. A river in Egypt.
25. A prophet who cures Naaman.
26. The father of the Jews.

You may send your list to "George Parkin Atwater, Akron, Ohio."

Pulpit, Preacher and Pew

By J. P. Jots

The Sunday School teacher was talking to her class about Solomon and his wisdom.

"When the Queen of Sheba came and laid jewels and fine raiment before Solomon, what did he say?" she asked presently.

One small girl, who evidently had experience in such matters, replied promptly:

"'ow much d'yer want for the lot?"

The preacher selected this for his text "Be ye, therefore, steadfast." But the Cross Roads Herald printed it next day: "Be ye there for breakfast."

Little things like that is what makes the mortality rate so high among printers and editors.

There is a preacher in Kansas who should have his salary raised for making the following announcement from his pulpit: "Brethren, the janitor and I will hold our regular prayer meeting next Wednesday evening as usual."

"Your honor," said the policeman to the judge as he preferred a complaint against a colored man, "this man was running up and down the Mill River Road, waving his arms and yelling at the top of his voice, and otherwise raising the mischief, at half past one in the morning. The people of that district complained, and they had a perfect right to." The judge frowned at Rasmus, who didn't seem to be particularly worried.

"What do you mean by such unbecoming conduct?" his Honor demanded.

"Religion, jedge," was the response. "Religion! Are you a Holy Roller, or something like that? I have religion, Rasmus, but I don't get up at midnight and tell everybody about it."

"Dat's jus' de difference, jedge. I ain't ershamed ob mine."

If you are planning on a bundle of papers for Lent, it will be necessary for you to wire your order at once.

Fixing Over the Prayer Book

An Interview With Canon Dwelly

By Rev. PERCY L. URBAN

IT has become an established tradition that the Berkeley Divinity School, which bears the name of a great English philosopher-bishop, and whose foundation perpetuates the memory of his visit to New England, should bring each year to this country a representative of the English Church. It has come to be an event altogether to be looked forward to, and has put the whole Church, particularly the Church in the great centers of the East, in debt to Berkeley. This English visitor is the honored guest of the school and shares with the seminarians the treasures of his faith, his wisdom and his experience; but the arrangement also gives him many opportunities to be a sort of unofficial interpreter of the Church of England to the Church in America. In 1918 the Rev. Dr. Percy Dearmer, the ecclesiologist, spent six months at Berkeley as Lecturer in Theology and Liturgies. In 1923 came the Rev. Thomas Pym, head of Cambridge House, London. Last year the Rev. G. A. Studdert-Kennedy was the special lecturer and preacher. This year it is the Rev. F. W. Dwelly, Canon of the Cathedral of Liverpool, who has the role of interpreter and is teaching Liturgies at the school.

A Great Movement

To meet Canon Dwelly and to hear him speak is to fall not only under the spell of a personality but of a movement. Canon Dwelly is evidently a man of many interests and activities. One wonders if he ever sleeps. But probably the thing that is nearest his heart at this time is the future of the "Life and Liberty Movement," of which he is vice-chairman. This movement has already gathered in more than ten thousand priests throughout the Empire and includes all varieties of churchmen, Evangelical, Anglo-Catholics, and unhyphenated Catholics. It would be too much to say that it ignores party differences; rather it seeks to unite all parties in the interest of non-partisan ends, in the hope of a more abundant life of the spirit within the Church, and in the demand for spiritual freedom, the right of the Church in spiritual things to be free of the State, free to live its own life, free to express the spirit which is in it. One catches echoes in this movement of things far off and battles long ago. It sounds very much like the spirit that spoke out in the Magna Carta, the spirit that was at work in the Ox-

ford Movement. It has already a notable victory to its credit. It has won for the Church of England the new National Assembly, a representative Church synod composed of three houses, bishops, priests and laity. Whatever course the movement may run in the future, it is the old English genius for reality and freedom in religion crying for successful expression.

Prayer Book Revision

As might be expected, the movement among other things is interested in Prayer Book revision. Indeed, the reform of public worship in the interest of reality and freedom, according to Canon Dwelly, is the burning question of the hour in the Church of England. A number of proposed books have already been published, setting forth frankly and plainly the real desires of the various groups within the Church. There is the Green Book, put forth by the Anglo-Catholics; the old Blue Book, sponsored by the conservative Evangelicals; the Yellow Book, and the Gray Book. Canon Dwelly is one of the authors of the Gray Book. To quote from the preface to Part III of the Gray Book: "The compilers of this book believe that there is need for more experiment and freedom in the worship of the Church. This means not only more elasticity in the regular services, but also a greater variety in the services provided; special services for those who do not come to the usual offices, etc. * * * We are convinced that the Church will be wise to reserve within her ordered garden of prayer a corner where the more simply natural thoughts and emotions in the hearts of our people, which are at present rather repressed in the worship of the Church, may find some kind of expression. * * * It is our hope that the forms which we have provided may serve as suggestions for the enrichment of prayer and praise by occasional departure from the methods and language which we too easily assume to be inseparable from 'Church.'"

His Proposals

Some of Canon Dwelly's proposals are startling, but all of them are highly suggestive.

No service should be over one hour in length.

No early service. Fasting communion and early services have probably done more than anything else to divide the communicants of the Church of England into two classes,

the servants and the like, who are sent to the early services, and the masters, who attend at the conventionally correct hour of eleven. The servant should be allowed to sleep late and rest on Sunday as well as his master.

The first service of the day, at nine or ten o'clock, should be a short, hearty service of praise and gladness, with one lesson, without creed, with the General Thanksgiving and extempore prayer.

The great service of the day should be the Eucharist. It is highly important to find the spiritually "sensitive" hour of the day for this service. In England that hour would probably be at five o'clock in the afternoon.

Uniformity a Curse

In the Order of Holy Communion there should be absolute agreement on the Canon. When that uniformity is secured, there ought to be no brevity in the preparatory and concluding services. Canon Dwelly thinks that perhaps the best practical way to secure this unity with variety in this service is to return to the old principle of Diocesan Uses, the Sarum Use, the York, the Chester, etc., "Uniformity has been the curse of the Church of England."

The sermon should be separated from the service. Instruction should not be confused with worship. The Church has failed in the past to distinguish between the psychology of the group and the psychology of the crowd. There should be special Sunday preaching services for the crowd.

Canon Dwelly also proposes drastic revision of the Baptismal Service, the Burial Office, and the Order for the Visitation of the Sick. But most of his proposals here, for example, the return to the Eucharist for the Dead, the Anointing with the Oil of Gladness in the Visitation of the Sick, the concentration in the Baptismal Service on the great act itself, and the abbreviation or omission of the exhortations and the instructions, are by no means novel, but are rather a surprising return in these modern days to primitive customs and the best of mediaeval practice.

One wonders if in our Reformation Prayer Books with all the chaste beauty of their diction, we have not somehow gotten away not only from primitive usage, but from the enduring principles of worship, and thus lost touch with the heart of the people and with their spiritual needs.

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

GETTING RESULTS IN TEXAS
THE Young People's Service League of Texas held their fifth annual council in Beaumont the latter part of January. Of course it was a big party, with yells, toasts to each other, a fine banquet, and all the rest. But it was more than that. Bishop Quin was there and gave a splendid address on the league theme: "Be ye doers of the word and not hearers only." Miss Dorothy Fischer, diocesan secretary, spoke on the "Spirit of Fellowship," and Dean Chalmers was present throughout the council, being the preacher for the service, conducted largely by the young people themselves.

The report of the secretary was rather interesting as it shows what can be done by a particularly alive group. Eight new leagues have been organized during the last year, bringing the total to thirty-two. Ten study classes have been held in the diocese. Three sectional conferences have been held, attended by 109 young persons representing 21 places. The secretary visited 28 places during the year. The summer camps were attended by 150 members. A considerable amount of money was contributed by the league to the diocese.

The council adopted a Life Recruit Flag, which is to hang in the diocesan office, with a star added for each member who takes up Church work. There are ten stars at present on the flag. One of the most inspiring meetings during the council was the Life Work Conference conducted by Bishop Quin.

Everyone left, feeling that they had attended a most inspiring conference, and each delegate returned to the home league with the idea of making 1925 even a better year.

EDITOR DISCUSSES THE 100% AMERICAN

"What is 100 per cent American?" was the subject of an address by Glenn Frank, editor of The Century Magazine, before the League for Political Education at the Town Hall. There are three groups of professional patriots, said Mr. Frank, who have been responsible since the World War for most of the catchword variety of patriotism.

"The first group," he said, "is that body of citizens who have honestly but irritatingly appointed themselves as guardians of our American institutions. Another group may be

called profiteers of patriotism, those who have sought by their 100 per cent talk to distract the public attention from their own anti-social policies and practices. The third group is the rank and file of reactionary politicians who have made of 100 per cent Americanism a convenient smoke screen for their bankrupt political intelligence.

"Every good citizen is interested in loyalty and patriotism, but these three groups of professional agitators have during the last six years been most in evidence. And some of us have been growing more and more dissatisfied with their ideas and policies. I refuse to measure a man's patriotism by his flag-waving and his catchwords and slogans. The neuroathenic fear of all change is characteristic of this type of man, who sees something sinister in spelling reform and Esperanto, and who thinks the millennium will be here when school children will memorize the Federal Constitution.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

The programs printed weekly in this column were written by the young people who attended the Young People's Conference at Seawanee last Summer. A record of each program printed is filed, with a copy of the issue. Members of Fellowships and Service Leagues are asked to keep a record of the programs in order that they may vote, between May 15 and June 15, for the one they consider best.

Prizes for the best two, and prizes for the first three most active Fellowships are to be awarded on July 1. The five prize winners will have free scholarships to the Seawanee Conference next year.

LENT

"Come ye apart into a desert place and rest awhile."

Hymn 81—"Christian, Dost Thou Hear Them?"

Scripture reading—Gospel according to St. Mark, Chapter XIII, verses 33-37.

Prayers—Collect for Second Sunday in Lent.

Almighty God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, our Lord.—Amen.

O God, help us in this quiet season to prepare our hearts and minds

for the joyful season which follows. Help us to watch and pray; to so subdue the flesh to the spirit that we may receive strength to do Thy will: for the sake of Thy Son, our Saviour—Amen.

Hymn 654—"More Love to Thee." Program:

1. Meaning of Lent (Saxon word for "spring." Old custom of using abstinence in spring for physical reasons. Color—violet for prayer).

2. Lent—a Season of Preparation—For what? How prepare?

3. How can we make our observance of Lent real?

Business—Plan for observance of Lent by League as a body.

Hymn 602—"I Need Thee Every Hour."

League prayer and benediction.

NEW YORKERS TO HELP ERECT CHURCH AT PALM BEACH

Palm Beach is to have a \$1,000,000 memorial church. Announcement was made by Robert Dun Douglass, chairman of the building committee of the Church of Palm Beach, on behalf of the rector, the Rev. Dr. J. Townsend Russell, and the vestry of plans for the structure and also of two large gifts toward it.

"Plans have been completed to raise \$1,000,000 to build and endow a Spanish memorial church at Palm Beach, Florida. The memorial church will be after the style of the famous Cathedral of Leon in Spain, and when erected will be complete with cloister, open-air pulpit and rectory, all in the thirteenth century Gothic.

"Mrs. Charles I. Cragin of Philadelphia and Jacksonville gave \$100,000 on Christmas as a memorial to her husband and Mrs. Vail gave \$75,000. A sum of \$65,000 has been subscribed already to secure the site."

CHURCH THAT COST OVER QUARTER MILLION

All Saints' Church, Pasadena, has just completed a most beautiful church building, which, complete with furnishings, cost \$380,000. The rector, the Rev. L. E. Learned, says that it is almost entirely paid for.

MAKE UP DEFICIT AT CONVENTION

When it was reported at the convention of Southern Virginia that there was a diocesan deficit of \$4,000, delegates from the parishes that had not made their payments in full raised the amount.

If you are planning on a bundle of papers for Lent, it will be necessary for you to wire your order at once.

Frivolous Youth Is Defended By Bishop

Dean Inge Attacks the Copec Conference and Is Asked a Few Questions Himself in Return

PAPER BACKS BISHOP

By Manby Lloyd

It is not often that the English layman agrees with anything that an Anglican bishop may say. He thinks that the ecclesiastical habit of buttoning a collar front-to-back seems somehow to affect its wearer's mental outlook, and not a few laymen harbor a suspicion that bishops wear a peculiar brand of hat because of the facilities it appears to offer for talking through it.

Occasionally, however, one encounters a bishop who is able to live down his sartorial peculiarities and view things from the standpoint of the ordinary man. Such a one Lord William Cecil, Bishop of Exeter, appears to be. Speaking at Torquay, Lord William appealed to his "older friends" not to despise the enjoyment of the young. "Don't speak of it always as frivolous," he said. "Don't speak of every pleasure as rather doubtful. Remember that one of the great purposes of life is to learn how to enjoy it." These be wise words, and, reading them, one cannot but regret that the weight of Episcopal authority is not more often thrown into the scale on the side of common sense.

A *Daily Sketch* writer makes the following comment:

"Don't and 'mustn't' are doubtless very necessary expressions, but their constant repetition, as anyone with a working knowledge of psychology must know, is liable to produce results contrary to those our mentors desire. Personally, I never feel such a violent desire to set fire to a cigarette as when I see the notice 'Smoking Prohibited,' and I have only to read the stern command, 'Beware of Pickpockets,' to decide there and then that I will simply refuse to beware of them.

Many others, I fancy, share my desire to test the strength of seemingly absurd taboos and to ascertain whether certain pastimes and institutions which have been widely advertised as 'wicked' are really as purple as they are painted. But Lord William Cecil is determined not to add his blob of vivid paint to the Futurist pictures of some of his gayer colleagues. 'I honestly believe,' he says, 'that much more good is done than harm by dances, cinema shows and these things.'

This readiness to take a human view of human pleasures is a gracious characteristic in a bishop and

will be welcomed by those who have become a little weary of ecclesiastical censors who survey the world from Wigan to Peru and then hasten to inform their congregations that on all sides the forces of evil are triumphant, quoting in support of this statement the popularity of whist drives or the fact that flappers have been seen powdering their noses in tramcars. It is upon such slender evidence that too many clergymen base their indictments of the younger generation, its manners, morals and pleasures, and then proceed to formulate a dreary creed of conduct which finds expression in the wearisome repetition of that most irritating of phrases, 'Thou shalt not.'

* * *

Exeter, Durham and the Deanery of St. Paul's are the three great storm centers in the otherwise placid waters of Anglicanism. Dr. Inge's attacks on "Copec" have elicited a spirited reply from the Rev. Canon Raven, D. D. He accuses the Dean of fighting with borrowed weapons. His three charges were (1) that Copec is an insidious attempt to capture organized Christianity for Socialism; (2) that Copec bases its claims not on expert knowledge but upon infallible authority, and that Copec neglects the need for individual conversion.

Dr. Raven's task is to show that all three charges are demonstrably false.

Personal discipleship is the keynote of the movement. "John Smith is a child of God; that is the most important fact about him. But John Smith is also Mr. Smith, of John St., householder, the husband of Mrs. Smith and father of three little Smiths. He is Smith of Smith & Company; a worker in industry; Smith of the South Sefton Ward; Smith a citizen. In all those things he must behave as a child of God. As a Christian father, what has he to say about the restriction of the number of his children, or about their education or amusements? As a Christian consumer, is he to encourage cheap, sweated labor by careless buying? As a business man is he to leave his Christianity at home when he goes down to the office? As a voter, etc., etc.? And yet Dr. Inge sneers at poor John Smith as an insidious Socialist when he tries to get help from his fellow-Christians in answering them.

As for the report which the Dean described as "sloppy Socialism," it is signed not only by Sir Henry Slesser and Mr. Tawney, but also by Major Birchall, Sir Max Muspratt, Sir George Paish, Mr. Wm. Piercy and Mr. Angus Watson, as well as by three or four economists of high standing.

Church Unity Venture Tried in Sacramento

Bishop Moreland of Sacramento and Congregational Minister Try Out Church Unity

ALTAR IS ERECTED

Development of a "rich spirit of unity" among church people of a little California town, and "great spiritual gain" to the Congregational minister who has been authorized to have spiritual oversight of its dozen Episcopalians, is expected to result from a unique venture undertaken by the Bishop of the diocese and the Congregational pastor. The town is Alturas, in the extreme northeast corner of the Diocese of Sacramento, the Bishop is Rt. Rev. William H. Moreland, and the Congregational pastor is Rev. Arthur E. Paterson. At Mr. Paterson's urgent request the Bishop has confirmed him in the Episcopal Church, and also has licensed him to act as a lay reader. According to advices received from the Bishop, Mr. Paterson will gather candidates for baptism and confirmation, use portions of morning and evening prayer, litany and occasional offices, burial office and family prayer, and teach the catechism, but will not administer baptism or Holy Communion or give absolution or benediction in the name of the Church, these being restricted to the priesthood alone.

Bishop Moreland has written to Mr. Paterson as follows: "If you can act conscientiously in your two-fold capacity, not merely reciting an occasional office of the prayer book, but encouraging our people to prepare themselves and their children for Holy Baptism, confirmation and Holy Communion, keeping them loyal to their faith and Church, and reserving these sacramental acts for my visit or that of a priest, I think a rich, comprehensive spirit of unity can be developed.

Mr. Paterson's reply is: "I shall endeavor to cause you nothing but satisfaction in your confidence in me in this way. I do, indeed, know how keenly you—we—feel the corporate responsibility of the Episcopal ministry, in its lowest orders and throughout. And it is, with me, a feeling of great spiritual gain."

As stated by Bishop Moreland, sacraments of the Church will be administered from time to time by visiting priests. With the consent of the trustees of the Congregational Church an altar is to be erected for that purpose in the church building.

If you are planning on a bundle of papers for Lent, it will be necessary for you to wire your order at once.

Method For Stopping The Leaks in Atlanta

Rev. Cyril Bentley Explains Plan of
Keeping Track of the Straying
Church Folks

WORKS IN ATLANTA

Keeping up with the great number of Joneses who are constantly moving about from diocese to diocese and parish to parish is no small matter. In fact, we lose hundreds of them every year throughout the Church. To meet this problem of "leaks" in the Diocese of Atlanta a little scheme has been devised that is working so well that it may commend itself to other diocese in the country.

The plan might be called a four-way valve to stop leaks. It works this way. Most dioceses have a diocesan mailing list at their headquarters nowadays and send out their diocesan paper and literature thereby. Also, a great number of diocesan papers are entered as second class mail at the postoffices. The postoffice cooperates in keeping the mailing list correct by notifying diocesan headquarters of removals as they occur and giving the new addresses wherever possible. These notification cards from the postoffice form the basis of the plan we would explain.

In some diocese, when a change of address is received from the postoffice, the fact is noted on the mailing list and then a postal giving the name and new address of the person removed is mailed to the rector of the parish nearest to them. This is all very well, but it presupposes that the recipient of the card will call on the new family without further notice. And, we regret to mention it, sometimes he doesn't call at all. There's a problem we must take into account.

In Atlanta when a notification arrives from the postoffice giving the new address of a family, the following takes place: First, the mailing list is corrected, or the name stricken off as the case may be. Second, the postoffice notification is mailed to the rector of the parish in which the family formerly resided. Third, a postal is mailed to the rector nearest the family's new address, asking him to call on them. Fourth, the family itself is mailed a letter (or postal), stating that their name has been sent to the rector of the parish nearest them asking him to call. If they are not called upon, they are asked to notify headquarters in the diocese from which they have removed. They are reminded that they should write for their transfer. By this method it is seldom that a fam-

ily removing from this diocese is lost to the Church. In almost every instance the clergy throughout the country respond to the notifications and look the people up at once. When they don't do so, another reminder always jogs their memories. The family which has removed feel that the diocese they have left is still interested in them and the rectors of the parishes they have left are always glad to learn of the removal and send on the transfers.

Someone will ask, when people remove and leave no forwarding address, what is the procedure? There is only one chance left in that case and that is to write to the rector of the parish from which they have removed and ask him to ascertain their new address from those who knew them well in the parish or else learn it from their old neighbors. When he fails, there is little that can be done. It's a strange thing, but there are many families that move about and never think of leaving a forwarding address even with the postoffice, to say nothing of their parishes. One wonders if they are being hunted by the police. This type of person will always be drifting in and leaking out of the Church's fold, but we believe such leaks are small and should not discourage us in making a real effort to keep the hundreds of families, which are always moving from one place to another, within the Church's influence.

PROTESTANT MEMBERSHIP ALMOST 50,000,000

The 1924-25 issue of the Year Book of the Churches, edited by Dr. E. O. Watson, secretary of the Washington office of the Federal Council of Churches, gives the total membership of Protestant churches in this country as 48,224,014 in 1923. Protestant adherents are numbered at 79,140,849. The Roman Catholic total is 18,260,793. The Methodists are reported to be the largest Protestant group, their seventeen bodies totalling 8,433,268 members, with the Baptists close behind with 8,189,448. The churches are credited with having raised \$547,560,562 for all purposes, an increase of \$29,242,984 over the previous year.

JOINING FORCES IN FORT WAYNE

Sermons by a rabbi, an Episcopal rector, and a Roman pastor are being given in the First Presbyterian Church of Fort Wayne, Indiana. The subject of each sermon is tolerance. The first service, addresses by the rabbi, was attended by 1,000 persons, with 500 others turned away.

Bishop Oldham to Be Visiting Preacher

Bishop Coadjutor of Albany, Cham-
pion of Peace, Is to Preach in
Cathedrals of England

SAILS IN JUNE

The committee on interchange of preachers and speakers between the Churches of America, Great Britain, and France has invited the Rt. Rev. G. Ashton Oldham, D. D., Bishop Coadjutor of Albany, to make an eight weeks' tour of England this summer as the representative of the Churches in America. Bishop Oldham is to preach in the Cathedrals of England and to speak from various platforms in the interests of international fellowship and comity. His preaching tour will probably begin in St. Paul's Cathedral, London, to which he has been specially invited by cable from Dean Inge. Bishop Oldham expects to sail early in June.

Bishop Oldham during the past few years has been very outspoken in advocating a peaceful settlement of international affairs. He preached at the National Cathedral in Washington in September and a paragraph from his sermon has been printed as a poster and distributed throughout the country by the National Council for the Prevention of War. It is headed "America First," and in it the Bishop describes the sort of America that he wishes to be first.

The Witness Fund

Each year there are those among our readers who send in a little extra money with their own subscriptions. This money goes into a Fund which is used to take care of the subscriptions of those, many of them clergy, who feel unable to pay for it themselves. Gifts to this Fund are acknowledged in the paper. We wish to thank the following subscribers for helping with the 1925 Fund:

A Friend	\$2.00
Mr. W. Holmes	1.50
Bishop Rowe	6.25
Mrs. J. Long	1.00
Miss Moore	2.50
Miss Becker	1.50
Mrs. Warning	2.00
An Eastern Rector	5.50
Mrs. P. P. Curtis	1.50
Miss Tulane	5.00
Rev. W. Schoular	2.00
Miss Fox	1.50
Rev. Dr. Palmer	1.50
Miss Baker	1.50
Mrs. Duer	1.50

Total for 1925

Cathedral Is Pledged Million Second Week

**Bishop Is Finally Elected for the
Diocese of Olympia—Plans
for Lenten Season**

NEWS FROM EVERYWHERE

Too late for more talk. The order for the bundle for Lent will have to be sent at once. If you can get it to us by Saturday through the mail, fine. If not, you had better wire. Monday at ten in the morning is the limit, even for telegrams.

They have been having an awful time electing a bishop for the Diocese of Olympia, to succeed the late Bishop Keator. Last spring the Rev. George Craig Stewart and the Rev. Frank E. Wilson deadlocked the election, the clergy sticking to Dr. Stewart, the laity being as strong for Dr. Wilson. After balloting all day they quit and called another convention last fall. The Rev. Dr. Fleming of Chicago was elected. He declined. On Tuesday last they met again and elected the Rev. Arthur Huston, rector of St. Mark's, San Antonio, Texas, on the first ballot. Only two other candidates were nominated, the Rev. Dr. Van Allen of Boston and Bishop Thurston of Oklahoma. Before the convention adjourned a telegram was read from Mr. Huston, expressing his desire to accept.

Formed a diocesan young people's organization in Bethlehem. Had a conference about it on the 30th and 31st of January at St. Stephen's, Wilkes-Barre. Rev. C. B. Scovil of North Carolina, Dean Diller and Miss Zattan Gordon did the talking.

There is going to be another national conference of diocesan religious leaders. This year it is to be held in the Middle West in April—that is as definite as I can give it to you now. The national department of religious education also claims that churches are cutting out the summer holidays for Church

Schools, so that they are having prepared additional courses in the Christian Nurture series for summer use.

There is a church for the deaf in Chicago—All Angels'. The Rev. G. F. Flick is rector. He is in demand. February he is visiting Rockford, Ill., and Racine, Milwaukee, Madison and Eau Claire, Wisconsin.

Annual parish meeting at St. Luke's, Woodland, Maine, was largely attended. The thermometer that night registered 38 degrees below zero. I've been sitting at my typewriter for five minutes trying to think of something bright to say about that, but the steam oozing out of the radiator distracts me.

They are saving their money for a memorial window at St. Elizabeth's, Chicago, where the Rev. E. V. Griswold is rector.

Noonday Lenten preachers at St. Paul's, Buffalo: Bishop Brent, Dean Carver of Albany, Rev. John Mockridge of Philadelphia, Rev. J. D. Hills of Bellevue, Pa.; Rev. E. J. Van Etten of Pittsburgh, Canon Shatford of Montreal, Rev. G. C. Foley of Philadelphia.

I clipped this out of the parish paper of Emmanuel Church, Norwich, N. Y., where the Rev. L. S. Charters is rector:

"Occasionally the readers of the Parish Weekly find excerpts and quotations from that excellent and

fast growing Church paper known as THE WITNESS. Just a word about these little bits of information that we steal from the kindly editors of that paper. The Postal Regulations require that the *Parish Weekly* and all such papers entered as second-class mail matter, direct their vision beyond the immediate horizon and print a fair proportion of items of state and national interest. To comply with this regulation, we select material from numerous sources, among them being THE WITNESS. If all the families of Emmanuel Parish subscribed to THE WITNESS, we would not any longer "steal" from it. But until it does become a popular medium for the people of the parish, we shall continue to quote from it for the reason that it is a Church paper decidedly up to the minute and mighty-well-edited. We like literary license happily wedded to good journalism. There is nothing stiff or difficult about THE WITNESS and one enjoys reading it."

Much obliged!

A new sort of contest down in Atlanta. The Diocesan Record, a particularly attractive and well edited paper, has announced a contest called: "Wanted—Bigger and Better Church Rows." People are asked to

CONFIRMATION INSTRUCTIONS

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This attractive book of 200 pages has come to be recognized as the standard book of instructions. Written in Bishop Johnson's characteristic style, which thoroughly instructs and yet entertains. The quantity sold each year makes an attractive price possible.

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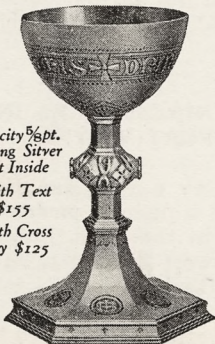
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write 75 words on the causes and results of church rows. And the first prize is a copy of Bishop Johnson's "Cushioned Pews."

* * *

Changes: Rev. A. W. Cheatham from McKeesport, Pa., to Demopolis, Ala.; Rev. K. L. Houlder from Salisbury, N. C., to Gonzales, Texas; Rev. Alfred Lockwood from Pendleton, Oregon, to St. David's, Portland, Oregon; Rev. C. E. Edd from Ridley Park, Pa., to Grace Church, Mt. Airy, Pa.; Rev. H. E. Spears from Lake Providence, La., to Bolivar, Tenn.; Rev. E. J. Batty from Natchitoches, La., to LaGrange, Ga.; Rev. G. E. DeWitte Zachary, chaplain of Clemson College, S. C., to Griffin, Ga.; Rev. G. J. Cleveland from Marlinton, W. Va., to Hamilton, Ohio.

* * *

One-line sermon: It is easier to pick a flaw than to push a program.

* * *

The legislature of Kentucky has enacted a bill requiring the daily reading of the Bible in every public school in the state. The backward South?

* * *

At the annual parish meeting of Christ Church, Ansonia, Conn., the Rev. E. B. Schmitt, rector for over twenty-five years, was made rector emeritus and granted a pension of \$900 a year. Rev. G. A. Barrows is the new rector.

* * *

James Wong, a secretary of the Y. M. C. A. of Lynn, Mass., and a Churchman, addressed the young people's meeting at Mattapan, Mass., last Sunday.

* * *

Last Sunday in Boston several negro clergymen preached from the pulpits of churches. White clergymen took their places in the negro churches. The idea was to promote better race relations. The Rev. Paine, one of our clergy, arranged it.

* * *

The diocese of Washington is planning a campaign for the Japanese Reconstruction Fund.

* * *

Bishop Freeman of Washington has announced plans for a crypt

PREACH AND HEAL

(Luke 9:1-2)

This was the Master's commission to His Church. Many neglect this part of the Christian ministry because they do not know how to begin, or because they lack power or authority or courage.

Let us help you in this matter. Send for copy of new Constitution, Prayer Leaflet and specimen copy of THE NAZARENE. Free for the asking. SOCIETY OF THE NAZARENE, MOUNTAIN LAKES, N. J.

chapel in the National Cathedral as a memorial to the late Bishop Harding.

* * *

Los Angeles is to invite the 1928 General Convention to meet in that city.

* * *

A school for the children of actors is to be established in New York by the Episcopal Actors' Guild. Mr. Otto Kahn subscribed \$5,000 toward it the other day, and it is understood that several others are to subscribe like amounts.

* * *

New sort of evening service at Christ Church, Germantown, Pa., where the Rev. Charles H. Arndt is rector. The congregation is to be a student body and are to take a course of study under the direction of Rev. A. A. Ewing, a professor at the Philadelphia Divinity School. Dr. Arndt states that he is trying it out because so many people asked him questions about religion and the Bible that were disturbing them.

* * *

Here is a rector who has captured

a divinity school faculty for Lenten preachers. The place is St. Mary's, 126th Street, New York, Rev. C. B. Ackley, rector. The services during Lent are on Wednesday evenings, and the preachers are to be the members of the faculty of Berkeley Divinity School—Canon Dwelly, Rev. C. B. Hedrick, Rev. Fleming James, Rev. Horace Fort, and Dean Ladd.

* * *

Putting on a campaign of missions in the diocese of Arkansas. 'Daddy' Hall is doing the job.

* * *

There are many women these days who can't attend the afternoon missionary meetings. You know—got a job. In Massachusetts they are recognizing them by arranging for evening missionary meetings. Had one on the 16th in St. Paul's, Boston, when Miss Elise Dexter, on furlough from China, spoke.

* * *

Rev. John Howard Melish of Brooklyn spoke last Sunday in the Old South Meeting House, Boston, on "The Christian Approach to the In-

TELEGRAPH

Your Order for

A LENTEN BUNDLE

It is now too late to write, but wires received in our office by ten o'clock

MONDAY the 23rd

will be filled. The features for Lent have been announced in previous issues. The prices are as follows:

100 copies each week (800 copies)	\$24.00
50 copies each week (400 copies)	12.00
25 copies each week (200 copies)	6.00
10 copies each week (80 copies)	2.40

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dustrial Issue." The day before he spoke at a meeting of the Boston Chapter of the Church League for Industrial Democracy, of which Dr. Melish is an officer.

* * *

They saved up \$350 to plaster Trinity Church, Hattiesburg, Miss. Had a meeting the other day and decided to send it to New York for the work of the whole Church.

* * *

Ten white and ten Negro students at the University of Chicago are meeting together each week to discuss subjects of mutual interest.

* * *

Send along the parish papers. Got a new kind today from Trinity Church, Tacoma, Wash., where the Rev. J. Phillip Anshutz is rector. The front page and the last page are printed with standing notices, each page having a neat cut. The inside pages are mimeographed each week, and carry the timely stuff. Send yours in, please.

* * *

In Oregon they are to raise \$5,000 to pay the deficit of the 1923 mission activities. The presentation is to take place at the celebration of the tenth anniversary of Bishop Sumner's consecration.

* * *

The Bishop White National Memorial Sunday School will be erected at Valley Forge, in connection with the National Memorial Chapel thus linking the names of George Washington, the Father of the Country, and Bishop White, the father of the American Sunday School.

* * *

The Rev. Charles Scofield of Collegeville, Pa., has been helping out by giving lectures in the public schools. He, with the co-operation of the vestry of St. James, went further than that. They fixed up a lar-

tern in the parish house and the children went there twice a month for lectures upon travel and history. Had to have them there or not at all, because the schoolrooms could not be darkened sufficiently for the lantern pictures. Now it has got to stop. Somebody kicked. Yet everyone in town agrees that he was doing a splendid job, without the slightest trace of "denominational propaganda," to use the term employed by the local paper. Funny world—and the religious part of it is often funnier than the rest.

* * *

Bishop Manning has announced that the second week of the drive for fifteen million dollars for the Cathedral of St. John the Divine in New York brought in \$1,112,000. The amount includes a gift of a half million dollars from Mr. John D. Rockefeller, Jr. The Bishop said: "While there have been thousands of gifts of modest amount from people in all walks of life, the records show that up to the present time there have been 58 gifts of \$10,000 and over, 41 gifts of \$5,000 to \$10,000, and 430 gifts of \$1,000 to \$5,000.

* * *

Speaking of Bishop Manning, a subscriber writes us of a little argument he had with a friend, himself a churchman, as to whether the Episcopal Church had Cardinals. The friend claimed that there were Cardinals in our Church. "Why," said he, "I was reading a paper last night and saw a quotation from Cardinal Manning." Our friend did his best to

convince him that the Manning quoted was a famous English divine, now dead. "Ah, what are you talking about?" was the reply. "I saw his picture in the movies the other night, handing our mite boxes to the kids to collect money for his Cathedral (Turn to page fourteen)

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Holy Days at 10 A. M.

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Wednesday, Friday; Eucharist, Thursday
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Saints Days: Holy Communion, 11 A. M.

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Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

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Church School: 10 A. M.
Saints' Days: 10 A. M.

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Week Days: 7:30.
Holy Days and Wednesdays: 10:00.

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P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

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Rev. B. L. Smith, Associate Priest.
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Daily Services: 7:30, 9:30 and 5:30.

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Week days: 7:30 and 9 A. M. and 6
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Rev. Hanford Livingston Russell, Asst.
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Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

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Wednesdays, Thursdays and Holy
Days:

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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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7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

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Very Rev. C. S. Hutchinson, D.D., Dean
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Week Days: 7:00 and 5:00.
Holy Days and Thursdays: 9:30.

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in New York." Whatta life! Whatta life!

* * *

Bishop Nelson of Albany, accompanied by Dean Carver and Canon Roney of the Albany Cathedral, two Cathedral acolytes and the Rev. Theodore Haydn of Watervliet participated recently in the service of the Holy Orthodox Russian Church at Watervliet. Bishop Nelson preached.

* * *

Parents of Church School children at St. Luke's, Evanston, sat in the seats of the children last Monday evening and were taught something about the religious life of their own children by the teachers. Later in the evening they listened to lectures by Miss Edna Baker of the National Kindergarten College and Dr. Stewart, the rector.

* * *

Bishop Tyler of North Dakota is doing a fine thing in inviting Bishop Paul Jones into his diocese for a series of missions. Bishop Jones is there now, to remain until Easter, visiting every parish and mission in the diocese. And I mean a fine thing for the diocese, for there is nobody in the Church today with a more inspiring message than Paul Jones. He preached last Sunday at Christ Church, Winnetka, Ill., where he conducted a week's mission last year. Funny how they clamor for him to come back.

* * *

Bishop Jackson, who is the Assistant Bishop of Honduras and rector of St. Mark's, Costa Rica, spent a few days in the Panama Canal Zone recently. While there he preached at St. Luke's Cathedral, where the Very Rev. F. C. Meredith is dean. He is the first English Bishop to preach in the new cathedral.

* * *

Here is the latest, a correspondence course of children living away from Church Schools. They have



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one in Chicago, where Vera Noyes is doing a real job as director of religious education, and there is another in Western Nebraska, where Church Schools "adopt" country children and provide material for them, sent systematically by the educational secretary of the missionary district. We ought to put this down as a "good idea," don't you think?

* * *

Lenten preachers in St. Paul's, Baltimore: President Bell of St. Stephen's College; Rev. C. G. Twombly of Lancaster, Pa.; Rev. George Craig Stewart of Evanston; Rev. Beverly Tucker of Richmond; Rev. Robert W. Norwood of Philadelphia; Rev. Z. B. T. Phillips of Washington; Father Hughson of the Order of Holy Cross, with the rector, Dr. Kinsolving, conducting the services on Good Friday.

* * *

Here is another new one. Over in Broken Bow, Neb., there is a lay reader named Mason Frazell, who until recently was a Methodist. Now

he is studying for orders. Not much money probably. Broken Bow doesn't sound like much money. Anyway the children of the Church School of St. Stephen's Church, Grand Island, are supplying him with the books that he needs. Rev. J. N. MacKenzie is rector of the parish.

* * *

Here is a rector with a passion for adjectives—but I'll admit they sound good. "Your effort to give to Churchmen a practical, readable, human interest, religious weekly is a prodigious success." I just looked up "prodigious." It means enormous.

* * *

Mr. Alois Lang, who is a nephew of Anton Lang of Passion Play fame, recently carved a litany desk for St. Stephen's Church, Grand Island, Neb. He did the work for the American Seating Company.

* * *

Miss Laura Boyer, assistant educational secretary of the Woman's (Turn to last page)

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Auxiliary, conducted a three-day institute in Christ Church Cathedral, Lexington, Ky., last month.

At the annual parish meeting of Trinity Church, Atchison, Kan., a class of boys gave a play depicting a vestry meeting in 1945. Shows the results of the Young People's Movement, by picturing a pretty lively bunch of vestrymen, who had recently purchased an aeroplane for their rector, and were now voting an allowance for the upkeep. Some of the parsons over in that part of the country need aeroplanes instead of Fords to cover their parishes.

The Presiding Bishop, Bishop Talbot, is visiting his brother, Mr. John Talbot, in Fayette, Missouri. He is accompanied by his daughter.

The new chairman of the social service committee in North Dakota, the Rev. C. H. Collett, feels that the gathering of facts about the institutions of the diocese is the first job of the committee. He has therefore asked the rectors of parishes that have institutions within their boundaries, to investigate them and report at the next convocation. He concludes his request with the following statement: "North Dakota is young and faces future problems which may in a large measure be anticipated. In the East they arose and came to large proportions before any method of handling them was evolved. It is with the idea that we

should be fore-handed that I suggest the above."

That's about all I can jam in, I

guess. Don't forget the Bundle for Lent. Have to send the order by telegram now, but the papers will be worth the expense.

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