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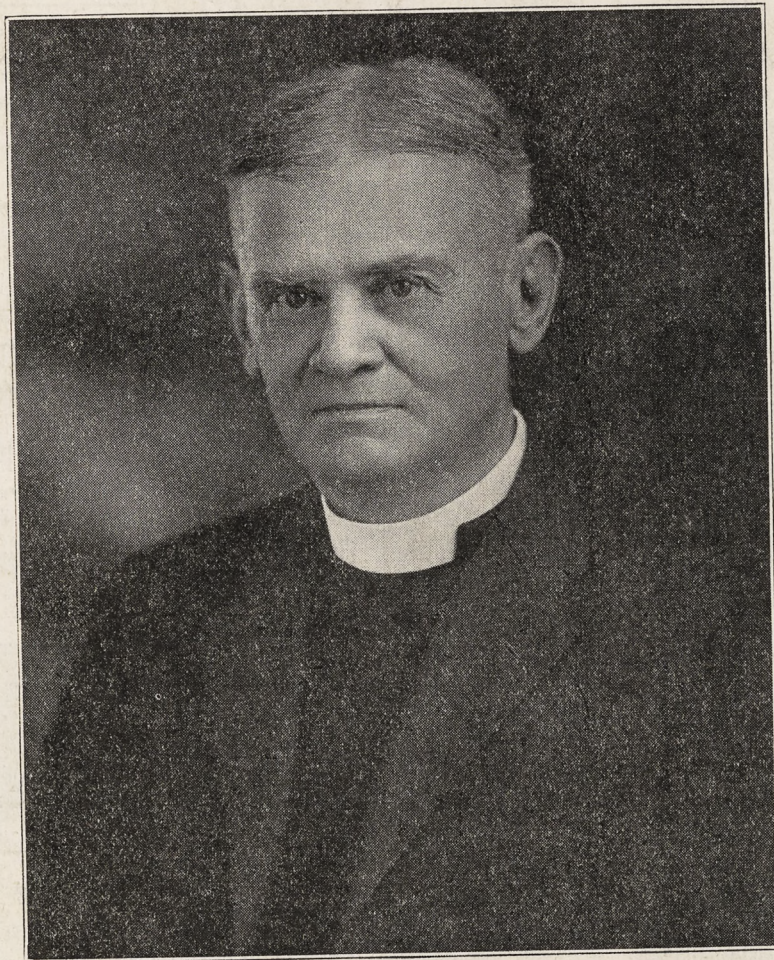
TOLERANCE — Bishop Johnson

The **WITNESS**

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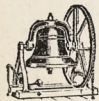
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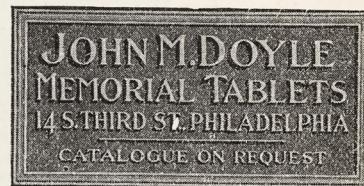
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THE WITNESS

THE CHURCH NEWS-MAGAZINE

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BISHOP JOHNSON'S EDITORIAL

Need of Tolerance

THERE has been inserted into our political and religious life today a cross section of American politics and religion which seems to deny that the Lord has made of one blood all nations of the earth, and that life, liberty and pursuit of happiness are going to be attained by accentuating religious, racial and alien barriers.

I question neither the motive nor the purpose of such organization but I do not and cannot approve the method, for to me it is essentially un-American and un-Christian.

I am not going to argue this point but shall merely quote two authorities, which seem to me to be conclusive on this subject.

As God looks down from Heaven upon the State of Colorado and judges it in the light of the life and death of His dear Son, I do not believe that He has altered His purpose; and I believe that such purpose involves this principle that "in Christ Jesus there is neither Jew nor Gentile, Greek nor Barbarian, Bond nor Free, Male nor Female, but that all are one in Christ Jesus."

And the second authority is Abraham Lincoln, who commenting upon a similar movement in his day said that originally the constitution created all men equal in their rights and privileges.

Then there was read into it this clause:

All men are created equal except negroes.

And it was proposed further to amend it by reading into it: All men are created equal except negroes, Catholics and foreigners.

"Before I will submit to that," said Mr. Lincoln, "I would prefer to move to Russia, where I can enjoy despotism to the full without the base alloy of hypocrisy."

I have no desire to abridge the liberty of any member of this Church to do that which his con-

science tells him needs to be done but to quote Mr. Lincoln further I believe that: "It is just as bad to attempt the right thing in the wrong way as it is to do the wrong thing."

And I believe on purely pragmatic grounds that if the hundred million people of this country are finally divided into armed camps, jealously watching one another, that we will have a war, perhaps not with artillery, but nevertheless a war in which peace and prosperity will be sacrificed and a group of very ordinary men will become profiteers at the expense of the public welfare.

The very fact that one is told that he must not say what he thinks on this matter is the very reason why as an American I feel bound to speak.

I do not defend that which is being attacked—I think it is intolerable in some places, usually in those places where the least is being done to correct it; but I do not believe that any evil was ever corrected by another evil which may readily become just as great.

In the particular proposal of the Governor of Colorado to recommend the suppression of sacramental wine in the use of the Sacraments of the Church, one sees that very point which I am making; that if intolerance be the thing attacked, then intolerance is the thing invoked; for such action would automatically make criminals similar to those who were outlawed by Caligula and Nero, for, if it came to an issue, some of us would be compelled by conscience to obey God rather than men at any cost to life or liberty.

I mention this condition to you as a family circle, over whom I have taken a solemn vow to watch.

As your Bishop, who feels keenly the responsibility of pointing out dangers to our family life, I would feel that I were guilty of cowardice

did I not say that which my conscience prompts me to say in this matter, which is coming so near home to us as a Church.

A Disturbing Book

By Dean Chalmers

RECENTLY I had the privilege of attending a conference at which there was a very interesting discussion about conditions in the Church—with the Nation-Wide Campaign for the Church's program very much in the foreground. Two of the great and most marked features of the discussion were (1) that an increasing use should be made of lay leadership, and (2) that the book for use in the fall of 1925 should strongly emphasize "Evangelism."

Since then I have been reading the most fascinating account of a genuinely modern attempt at evangelism on a nation-wide scale that it has been my good fortune to find for many a long year. And it is the record of an evangelistic movement abundantly blessed and undoubtedly successful. I can hardly hope that it will be adopted as a "Study Course" for discussion groups in the Protestant Episcopal Church in the U. S. A. this year. I wish it might. If it were a Baptist, Methodist, Presbyterian, Congregationalist or Modernist publication it might stand a good chance. If it were an "Episcopalian" book it might still have a chance—though not nearly so good. And if it were "Anglo-Catholic," it might have a ghost of a chance—because these ritualists do sometimes have a good idea among them—yes, just a ghost of a chance.

But this is a Roman Catholic book. It is written by an Irish Roman Catholic journalist who lives in London, and has been working and studying in France. His name is Denis Gwynn. The book is called "The Catholic Reaction in France" (Mac-

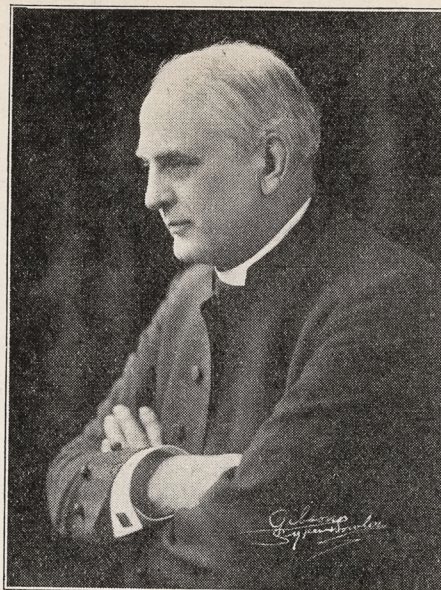
millan Co.). (Please don't cancel your subscription to THE WITNESS. Just write to Bishop Johnson and tell him to drop me from the editorial staff before I do any more mischief.)

The word "Re-action" in the title is misleading. It has no connection with our common use of the word "Reactionary." It is synonymous, however, with our word "Revival." "The Catholic Revival in France" as a title would convey the purport of the book to WITNESS readers.

Seriously, I do not remember a more interesting book, a more fair and unbiased study of a great movement, a finer record of heroic achievement, of vigorous and well planned enterprise, of amazing sacrifice for the faith, together with a painstaking and careful survey of the conditions which the Church faces in the nation it serves, as well as of existing conditions in the Church itself.

"The financial position of the clergy in modern France is so precarious as to deter all but the most saintly. The standard wage of a parish priest is no more than 900 francs a year (or, roughly, \$5 a month), * * * less than that of any sort of working-man, or of an artisan, or of a domestic servant; and even this scale of salary cannot be guaranteed in many of the dioceses. M. d'Avenel quotes the case of the Bishop of Dax, who had to call his parish priests together not long ago and tell them that he could not promise them more than 300 francs (about \$20) a year in future. Not one of them murmured a protest, and were it not that their parishioners assist the clergy with gifts of food and the other necessities of life, and that they receive assistance from other more fortunate dioceses, they would all have to live on dry bread and water. In several other dioceses the stipends of the clergy are scarcely larger than in that of Dax. In the diocese of Mende they receive only 475 francs a year, in Tulle 500 francs, in Cahors 600."

Now what about candidates for the priesthood under such depressing conditions? At only one seminary there were "a former sub-lieutenant, a naval engineer, twelve who had won the Croix de Guerre, one who had the Medaille Militaire, and one with the Legion of Honor, as well as a university fellow, a doctor of laws, and two bachelors of laws; while among the others were four sub-lieutenants, eight holders of the Croix de Guerre, and two of the Medaille Militaire, besides two bachelors of law and two bachelors of art, and an engineer from the School of Arts and Manufactures. At Issy there were pupils from the higher



Bishop Anderson
A Bishop for Twenty-five Years

colleges, four from the Artillery School, one from the Military College, one from the Naval College, and several from other professional colleges. The universities were also strongly represented among these candidates at Issy, with fellows, medical and legal doctors, bachelors of arts and of science, engineers and historical research students; while from the army there came a lieutenant colonel, two captains, five full lieutenants, twenty-three sub-lieutenants, besides various ex-officers from the Navy. The total of pupils in October, 1921, was 2800 for Issy alone."

Now, do you think that kind of a ministry can be classed as ignorant, or effeminate? Is it arousing lay leadership? Read the account of the struggle for a Catholic Press. How about Religious Education? Read the thrilling chapter telling of incredible sacrifices and of amazing intellectual triumphs. How about Publicity? Read about their stupendous and successful organization largely under lay control and initiative. How about Social Service? Read about rural churches, Catholic Trade Unions, Birth Control, depopulation. And you will find Scouting and Young People's Societies, too.

Sounds as if the problems were not so unlike some of ours. Perhaps they have something to tell us. Perhaps.

They prove at least that heroic devotion to the cause of Christ on the part of the clergy, the natural leaders, is the sure way to bring about effective lay co-operation. Also that a firm faith in the Church and her Mission—in the Church's Lord and His Kingdom is still the

indispensable factor in Evangelism.

Do we believe that we have our share in that cause, just as they have? Our task in America and in the world? Do we believe it as intensely as they do? And just what are we doing, suffering, in comparison with this record?

Yes, we held an Every Member Canvass. We shall pay about half our budget quota and we have completed the Fund for our new four-manual organ. The Vestry have voted the Rector a three months' vacation in Europe.

It's a Roman Catholic book, and quite disturbing—more so than all the modernist books I have ever read.

Let's Know

By Rev. Frank E. Wilson

KINGDOM AND CHURCH

"ARE the Kingdom of God and the Church one and the same things?" writes one of our correspondents. The question may be answered briefly by saying—No. But it is hardly fair to leave it so without explanation.

The idea of the Kingdom is many-sided. It enters the New Testament by way of the Old Testament. At one stage of Hebrew experience it meant the primitive theocracy wherein God was their invisible King and for which methods had to be found for securing His decision in all questions, political, social or otherwise. One of Samuel's objections to crowning a king for Israel was that it dethroned God. But in the political kingdom the king was looked upon as the "Lord's appointed," the representative of God. After the return from the Exile it was a moral and spiritual kingship which God exercised over Israel but there grew up an expectation of the coming of a Messiah who should also be their visible king and crush the enemies of Israel.

Out of this mixed background comes the New Testament teaching of the Kingdom of God (or Kingdom of Heaven as St. Matthew more often puts it). The Baptist announces that the "Kingdom of God is at hand" but our Lord tells His disciples to pray "thy Kingdom come" as though it were far off. St. Paul speaks of the time when Christ shall "deliver up the Kingdom to God" as though it were a clear-cut, organized body. But our Lord says that the "Kingdom of God is within you." Christ said once that some of those standing before Him should not "taste of death, till they have seen the Kingdom of

God come with power." Yet the dying thief asked to be remembered "when thou comest into Thy Kingdom" and our Saviour answered him—"Today shalt thou be with me in Paradise." And then there are the parables of the Kingdom—the seed sown in the field, the leaven, the hid treasure, the pearl of great price, and so on. They each throw a different kind of light on the subject and no one is complete in itself.

The Church, on the other hand, is a much simpler and more definite thing. It is the society of believers organically united for the service of God. The Church is the agency which promotes the Kingdom. It is the visible expression of those spiritual influences for which the Kingdom itself exists. The kingdom of God means the rule of God in our hearts; it means also the Christian standards by which we live; it is the realm of divine grace; it is the company of the faithful in this world and it is also the perfection of God's purposes in the world-to-come; and finally it is the organized expression of God's will as set forth in the Church. Therefore while the Church and the Kingdom would hardly be called the same thing, I could not think of the Kingdom without the Church functioning at its center.

When your newspaper tells you that the Government in England has fallen, you know that it does not mean that all government has ceased in England. The function of government proceed without interruption while a new administration is being organized. Government and administration are not one and the same thing but if administration were abolished, government would soon be in chaos.

Similarly, you might take the Church out of a community without exactly removing the Kingdom of God. People might still love God and live by Christian standards. But unless the Church were replanted, the evidences of the Kingdom in that community would presently evaporate for want of definition and organized expression. The Church is the dynamo which keeps the spiritual storage batteries loaded. Unchurched "Christians" are those who live within the Kingdom on the spiritual energy which Churchmen make available.

CHURCHES NAME DELEGATES TO STOCKHOLM

More than one hundred delegates have thus far been appointed to the various churches to represent them at the conference on Life and Work to be held in Stockholm during August.

OUR COVER

Mercer Patton Logan was born at "Dungeness," Goochland County, Virginia. He attended Roanoke College, and was graduated from the Virginia Theological Seminary. He then was called to be the assistant rector of St. Paul's Church, Petersburg, Va. The next twenty-two years of his life were spent in Southwestern Virginia, as the rector of St. John's Church, Wytheville. During this period, he was very active in establishing missions throughout that section of Virginia. His next charge was St. Ann's Church, Nashville, where he took great interest in social service and civic problems, leaving this field after years full of service to become the rector of St. Paul's Church, Charleston, S. C. In Charleston, Dr. Logan became identified with all movements for community welfare. He was called from this work to become the Dean of the DuBose Memorial Church Training School, at Monteagle, Tennessee.

The Council's Work

By Mr. Alfred Newbery

OLD STUFF

TWO young things, one of each sex, obviously much in love, leaned toward each other in the darkness of the movie theatre, and together enjoyed the film. Several hundred feet of loving kisses and embraces enlivened the screen. She turned to him and said, "Old stuff to us, eh?" and snuggled a little closer.

And of course it was old stuff. It was old stuff not a few eons ago. And it will continue to be old stuff for several generations to come.

For its merit does not lie in novelty, and its venerable pedigree is a recommendation rather than a hindrance.

We hear the cry of "old stuff" so often that we are tempted to say that the oldest stuff of all is the cry of "old stuff."

Would you seek to enlist the interest of the men of your parish in a certain object, and propose calling a group to a luncheon, somebody says, "old stuff," and the plan is too often meekly withdrawn. Would you explain to an outsider your Church's Lenten fast, you get the same reply. The implication is that the method is the thing that accomplishes your result, not the aim of the method. Old stuff that can be

painted over, or otherwise camouflaged to look like what it is not would be acceptable. But says Mr. Oldstuff, "if you want to get your people you have to interest them and the old lines are worn out."

Presumably if we could make fasting a game something like "nulloes" in which I understand your gains are measured by the tricks you succeed in not taking, why then we could interest people in fasting. So also if we could make every missionary a hero, and play him up with the proper arts of exploitation, we could increase the gifts to the general work of the Church.

But it would not be long before there would be a demand for greater and better heroes. Even heroes would become "old stuff."

The truth of the matter is that we are gone astray after false gods. The method is subordinate, the aim is primary. We are not occupied in getting a certain sum of money gathered together or a certain building erected, except insofar as said money and said building contribute to the greater glory of God and the spread of His Kingdom.

And that, we are proud to say, is distinctly "old stuff." No method of presentation can add to its beauty, or increase its challenge to the heart of man. Conversely no futility of preaching can kill it, nor hackneyed phrase make it dull. When the Kingdom of God is our objective we shall naturally give to its spreading the best of our gifts. We shall make it known by the purest form of advertising, we shall prosecute the raising of funds for it with the utmost of efficiency.

But the fundamental appeal is to the glory of the Kingdom and not to the novelty of our approach, or the perfect lubrication of our machinery. If we can be pure in our motive and unashamed of it, we need not worry that men have been invited to lunch before, or that the machinery of a canvass or an appeal has been used previously. There are only a few ways of getting people together, but the objects are infinite in number. It is in our object that we shall succeed or fail, and the cry of "old stuff" is irrelevant.

SING IN THE SIGN LANGUAGE

Rt. Rev. George A. Beecher. Bishop of the Episcopal Diocese of Western Nebraska, confirmed a company of deaf mutes in the Church of All Souls for the Deaf, Philadelphia. The choir sang in the sign language. Rev. Warren M. Smaltz, the priest in charge, is a deaf mute. Bishop Beecher also administered the rite of confirmation in three other churches.

The Lord's Prayer

Who Art in Heaven

By Rev. GEORGE L. RICHARDSON

TWICE in this short prayer our Lord uses the word "Heaven." Why did He put it there? Why did He emphasize it by repetition? What and where is Heaven?

Undoubtedly, we have outgrown certain primitive conceptions which one may discern in the earlier narrative in the Old Testament and which lingered long, no doubt, in Christian days. To the ancients the earth was a flat surface over which arched not very far above the blue ceiling of the firmament. Heaven was to them a second story just beyond that ceiling. When Jacob slept at Bethel and dreamed his dream, he saw a ladder reaching up and angels ascending and descending between the levels of man's life and God's habitation.

That simple and primitive conception is no longer possible for us. We may not know the limits of the universe, but we do know that its vast spaces hold countless worlds and suns greater than our own and that the arching firmament is only an optical illusion. A poet may write that "The haughty day fills his blue urn with fire," but we know that for poetry.

The Heaven of the second story is gone. What shall be put in its place? Now, it may seem an evasion to reply to the question, "Where is Heaven"? Heaven is where God is, but that is the true answer. But you say, "God is everywhere." True, and it follows with perfect truth that Heaven is everywhere. It lies about us not only "in our infancy," but through all our days if we have eyes to see it. The conception carries with it, of course, high and glorious meanings too splendid for our present knowledge. "Eye hath not seen or ear heard" all that Heaven may be, but the Heaven about which our Lord speaks in the Prayer, however high and glorious it is, is not the mere dream of poets, it is real. It is not only real, it is accessible, for it is our Father's dwelling place, and it holds Him by whom we have access to the Father. "He ascended into Heaven" and by His own declaration, it was to prepare a place for us that He ascended.

Now to come back to our original question, Why did He remind us of Heaven at the beginning of the Prayer? Surely it must have been in order that we might learn to pray with our eyes on Heaven, trying to reach for a moment its higher plane and wider vision. For most

of us life is made up of little things. We move in narrow circles, we are absorbed in ends which are too often selfish and at best are finite. But Our Lord, Jesus Christ, bids us when we pray, to make at least the effort to rise above the entanglements of petty and sordid views of life and to share Our Father's wide vision and limitless love. As a traveller lost in the forest and bewildered by a network of unfamiliar ways might rejoice in the opportunity to climb some rocky hill and from its bare summit take a wide view, so at the beginning of our Prayer, we "life up our hearts with our hands unto God in the Heavens," as an ancient prophet bids us do. We realize though it be only for that little space, that "we have here no continuing city." Yonder is our true home.

HALLOWED BE THY NAME

WITH us moderns, a name is not much more than a label, unless it be a nickname, which sometimes hits off some trait or habit and tells a little about a person. Among primitive people, on the other hand, a name is the expression of personality. When you hear of an Indian who is called "Man-Afraid-of-His-Horse," you know something of what he is. So one constantly finds in the Old Testament names which convey, even at this distance, a suggestion, or more than a suggestion, of the character or position of the individuals who bore them. Abraham means "Father of a multitude," Benjamin, "Son of the South," Isaiah and Hosea gave their children names full of symbolism; and in New Testament days the angel who appeared to Joseph said of the Child who should be born, "Thou shalt call His name Jesus, because He shall save His people from their sins."

When our Lord tells us to begin prayer by the hallowing of the name of God, He means therefore that that name is the expression of the personality of God, or what He is in His essential character and in His relation toward us. We baptize our children into "the name of the Father, and of the Son, and of the Holy Ghost," and this is a summing up of the self-revelation of God toward His children. God is known first as our Father, Whom no man hath seen nor can see, but in order that He may be known, He has sent forth His Son, the image of the invisible God. All the benefits of that

Incarnation are secured to us by the gift of the Holy Ghost—God, in men and women, forming them according to the eternal will of the Creator. The name of God is the expression of what He is, and of what He has done for us.

Notice, then, that our Lord begins prayer with praise, not petition. Prayer with Him is primarily an act of worship. Indeed, all worship is an expansion of this great prayer. There are many people today who have lost entirely the thought that worship is a duty. They think of it as a luxury, to be added to the duties of life if we choose to do so. Our Lord, on the other hand, puts it first: before everything else comes the hallowing of God's name. We fulfill this prayer in our worship, as we join with angels and archangels in crying "Holy, Holy, Holy!"

More than that, however, we must hallow God's name by our lives. Worship is an empty form unless it colors and glorifies life. Dr. Allen in his "Life of Phillips Brooks" tells of a visit that the great preacher made to St. Paul's School, Concord. Dr. Coit, the rector, asked him to come into the chapel and speak to the boys. Dr. Brooks was at a loss what to say, but as they crossed the playground, he heard the boys call each other by names that are famous in American annals. So he said, "As I watched your sports today, and you called to one another across the field, I heard many of the names great in American history. It is only worth while to have had ancestors who have served their country well, if out of the pride of birth you win high-minded reasons and desires to follow nobly where they led so well." This is what I mean when I speak of hallowing God's name by our lives. We bear that name as His children, we dishonor it by sin, and we hallow it by obedience, faithfulness, and love.

The Way of Life

- - By - -

BISHOP JOHNSON

In this attractive little book the Bishop of Colorado explains the development of a Christian character.

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WITNESS BOOKS

The Moral Force of the American Church

By Sir Willoughby Dickinson

THE Church of Christ has too long allowed herself to be associated with those who glorify war. She must find a way to accept more fully the injunctions of her Master to love one's enemy, or to bless one's persecutors; but unless the Church does this no one else will. The Churches should therefore consider their policy in this respect, adopt it with unanimity and act upon it uniformly.

In particular the American churches appear to have a special call to lead the way. A visitor from Europe who knows the feebleness of the Protestant Churches on that continent and the little social influence that is possessed by the Orthodox Church is immensely impressed with the power that lies at the disposal of the sister Churches of America. They have not only money and large numbers of subscribing members, but also a deep sense of their moral responsibility both towards their own countrymen and to other Christians abroad.

People talk a great deal about America holding herself aloof from Europe; but the fact is quite the contrary. Every day one sees America financing European countries, either in purely business affairs or in financial speculations or in great charitable enterprises. Then we find her citizens helping to solve problems of international concern such as that of reparations, or the sale of opium. It is time that she should dispense also some of that moral force which is the foundation of that widespread religious conviction of the American nation.

Permanent peace can only be attained through a change in human nature. Man is a combatant animal, and until men can be induced to regard war as a crime little progress can be made in the direction of abolishing war. A League of Nations or a Court of International Justice are useful institutions and are probably the best things that politicians can create; but they will not suffice alone to secure peace until the conscience of mankind is awakened. This is the duty of the Churches and they alone can perform it.

Here is a road along which America could cooperate with all the other nations without raising any question as to joining the League or intervening in the politics of Europe. Indeed the more she keeps apart politically the more need is there for her to remain on terms of friendship with the rest of the world.

The American Churches have al-

ready contracted bonds of union with other religious denominations all over the world and for this reason they are well qualified to further the cause of peace. It is a common duty, laid upon all Christians, and one which if they accept and try loyally to fulfill cannot fail to have an effect upon the future of mankind.

Cheerful Confidences

By Rev. George Parkin Atwater

THE ANSWERS

HERE are the answers to the quiz, as published in recent numbers of THE WITNESS:

Old Testament	New Testament
Genesis	Bethlehem
Solomon	Matthias
Naboth	Simon
Hosea	Nazareth
Asa	Herod
Absalam	Damascus
Malachi	Saul
Isaac	Luke
Canaan	Emmanuel
Naaman	Lazarus
Naomi	Samaria
Isaiah	Agrippa
Ham	Ananias
Moses	Stephen
Sarah	Nicodemus
Hebron	Simeon
Nebuchadnezzar	Nicanor
Rachel	Rabbi
Lebanon	Iscaiot
Noah	Tyre
Hiram	Ephesus
Melchizedek	Syria
Kidron	Areopagus
Nile	Siloam
Elisha	Messiah
Abraham	

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

PURPOSE

THERE was an Interdenominational Young People's Commission meeting in Cleveland last December, with representatives present from a large number of churches. We print here a list which gives the viewpoints expressed as to the purpose of the Young People's Societies.

The proper function of a Young People's society in the opinion of The Cleveland Delegate, is

1. To cultivate the spiritual life of young people.
2. To interpret to young people the mission of the Church.
3. To lead young people to self

expression in life and service.

4. To discover the individual talents and powers of young people.

5. To train young people so as to perfect their powers for service.

6. To develop individual initiative.

7. To influence young people in forming their personal and social relationships for life.

8. To develop an intelligent and active interest in Church and inter-church enterprises.

The same delegates felt that a Young People's society is not

1. A second Sunday school.
2. A substitute prayer meeting.
3. A young people's church.
4. A gathering for aimless amusements.

A Line a Day for Lent

By Rev. William Porkess

Fifth Day

Truth that is personified may not always be immediately and clearly seen by others, but ultimately it will become conspicuous enough as to arrest attention.

Sixth Day

Christian objectives will never be gained until they have been clearly seen, and then followed by a tenacity of purpose that surmounts every obstacle.

Seventh Day

When the Church—in our thought, our conversation, and our sense of obligatory presence, becomes relegated to a position of insignificance, then we have struck a severe blow against our Christian growth.

Eighth Day

If a man's policy be that of getting something for nothing, time proves invariably that he has been fooled, when that something is analyzed under the light of permanent values.

Ninth Day

All our thinking is colored with some type of association. If our thought-picture is to have the blending of the most beautiful colors, then there must be constant care in selecting our associations—what we see, whom we listen to, and how much in literature's finest territory we walk.

TENTH DAY

A man may leave his business as far as closing his office door is concerned. Yet it may grip his thought all the time. When this is the case he has missed living in that larger and more beautiful world, which God intended him to discover and increasingly know. To take God into one's life never means neglect of business, but it does include a great deal outside of the commercial circumference.

Cathedral Critics Answered By Bishop

Says That Phase "House of Prayer
for All People" is Part of
Cathedral Constitution

ROCKEFELLER HAD FACTS

Bishop Manning, in his address at the Church Club Dinner in New York, took occasion to answer recent criticism about accepting gifts for the Cathedral of St. John the Divine. He said in part: "There are some who hold that in accepting Mr. Rockefeller's generous gift we ought to have expressed some intention to make a change in the constitution and statutes of the Cathedral. The difficulties in this matter are greater than may appear at first sight. Our Cathedral with its constitution as it stands is no new thing. It stands today as it has stood during five Episcopates. Its constitution and statutes are today just what they have always been. And as to any change in its constitution at this time is one difficulty which should, I think, be clear to all.

To make it clear let me put it in the form of a question. Would anyone wish to see a Cathedral change its constitution and statutes of immemorial standing in connection with the acceptance of a large gift of money? I do not believe that, upon reflection, anyone would wish to see this. In my judgment, if the letter accepting Mr. Rockefeller's gift had not made it clear beyond peradventure that no obligation to take my action was incurred, and that no pledge of any future action was given, the matter would have borne at the least a very unfortunate appearance, and one which no explanation could have removed. It was, I have no doubt, because he saw this situation clearly, as well as the other difficulties involved, that Mr. Rockefeller, who read my reply to his letter before he made his gift, accepted that reply as entirely satisfactory.

The question which has been raised is one to be considered with deliberation and upon its merits. It is manifestly not one to be acted upon, or taken up, during the heat and stress of a campaign.

It would not be possible for the Cathedral authorities to take up this question now, in any way, without giving the painful, and most harmful impression that they were doing this in order to serve the purpose of the Building Campaign. If any action in this matter were taken now, or any pledge in regard to such action were given, it would forever be believed, and not unreasonably, that this was influenced by material considerations. Whatever

is to be said in regard to this question, it must of necessity be deferred to a time when monetary considerations are not involved in connection with it, as they are unavoidably involved at present.

And I want further to say a few words as to the noble designation of the Cathedral as "A House of Prayer for all People." There is no mystery whatever as to the meaning of this phrase, and never has been any. There is no reason why there should be the slightest uncertainty as to its meaning. The phrase "A House of Prayer for all People" is not a new one, a slogan adopted for the purposes of this Campaign. That designation of the Cathedral stands in the Preamble to its Constitution adopted long years ago. It has been used unceasingly through the whole life of the Cathedral to the present time. It is used in this Campaign in exactly the same sense in which it has always been used, and its true and fine meaning is, I believe, understood by all. The Preamble to the Constitution says "The Cathedral is the Church of the Diocese of New York. As a house of prayer it is for the use of all people who may resort thereto . . . and besides it is an instrument of Church Unity and a center of intellectual light and leading in the spirit of Jesus Christ."

Throughout its history the Cathedral has stood, as it should stand, in wide and large relationship with the religious life of the city as a whole. And I think I may say that it has never stood in this relation more fully than it does today. By its influence it is helping every day practically and powerfully to strengthen the spirit of unity among Christians of every name and to draw all men into truer fellowship.

At the special services within recent time many of the leading ministers and laymen of the different Churches have spoken from the Cathedral pulpit, among them Dr. Cadman of the Congregational Church, Dr. Woelfkin of the Baptist Church, Dr. Duffield and Dr. Merrill of the Presbyterian Church and Bishop Luther B. Wilson.

The campaign for the building of the Cathedral has called forth a most extraordinary manifestation of good will, of mutual respect, of brotherliness and unity of spirit. Let us pray and work that this spirit may continue in the Campaign and in the whole influence and work of the Cathedral.

And let us look forward, all of us, to the great civic and religious ceremony, in the latter part of next April, with which we shall signalize the beginning of work on the Nave, and to the joy with which we shall see the walls of the great Temple begin to rise."

France Imports Black Troops For Her Army

English Papers Protest Against
Black Troops for the
Armies of France

MILLION IMPORTED

By Rev. A. Manby Lloyd

The *Church Times* is very concerned about France and her "security" against Germany. Apparently the difficulty in France has arisen because of her falling birth-rate. In order to feel quite secure against her near neighbor, France must produce one million boy babies every year. There is a yearly shortage of a quarter million. Until this number is made up, French statesmen propose to recruit a "black army" for use in Europe at an early date—to keep things going for Mars till the million babies are old enough to die for France.

After pointing out the unwholesome and inhuman extent of the French enthusiasm for thrift, the *Church Times* says:

"Its disregard for the commands of the Church has placed France in a position of ever-increasing peril. But for birth-control there would be no need for France to live in fear of another war with Germany, or to train black soldiers to defend her frontiers."

Note the implication that babies must be reared in immense numbers, not to produce a 20th century Victor Hugo, a Jules Verne, a Moliere or a Pasteur, Joans of Arc and Lacordaires being out of the running, but as sacrifices on the altars of Mars and Mammon.

Dr. Orchard's paper, the *Cru-sader*, makes the following comment:

"The reason why labor journals, led by the *Daily Herald*, emphasize the desirability of birth-control among the working classes appears to be this very fear. Many labor supporters rather suspect that more children are required for military purposes, and that therefore secrets of family limitation are guarded from them. It is fatal for the Church, even through her journals, to show any shadow of sympathy for such a point of view. If the Church condemns birth-control (and at present only the R. C. Church has definitely done so) it must make a case based solely upon moral grounds. It must recognize also the deplorable conditions under which families in the slums are reared and the perfectly ghastly as well as immoral circumstances which inevitably attach themselves to the increase of already large families."

Washington Cathedral Has a Great Service

Cathedral Canon Pleads For National and Civic
Righteousness

BISHOP FREEMAN SPEAKS

Vision and righteousness, the two outstanding characteristics of George Washington, are the supreme need of the nation today, said the Reverend Anson Phelps Stokes, D.D., LL.D., Canon of Washington Cathedral, and former Secretary of Yale University, preaching in the Bethlehem Chapel on Washington's Birthday.

The sermon was one of the features of National Cathedral Sunday which was observed on Washington's Birthday in 400 Episcopal churches throughout the country, free will offerings being made by the congregations for the upbuilding of the Cathedral as a witness for Christ in the capital of the nation.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, carried the message of the Cathedral to the Pacific Coast, preaching twice in Los Angeles on the same day, in St. John's Church in the morning and in St. Paul's Cathedral in the evening.

"I am speaking to you on a day broadly known as Cathedral Sunday," said Canon Stokes, "in Washington Cathedral—a house of prayer for all people—being erected at the National Capital under the auspices of the Church of which Washington was himself a member, and with a spiritual purpose and a breadth of view of which he would approve. It is the only structure in the city now building or built higher than the Washington Monument. And is it not appropriate that the Cross of Christ, the symbol of his and our Christian faith, which will crown this Gothic Cathedral, should have the place of honor in the city which Washington established?"

Speaking of the need for vision and righteousness in public and private life today, Canon Stokes said:

"We need men and women everywhere whose word is their bond; whose characters are transparently disinterested; who exemplify in their private life and in their attitude towards public questions that righteousness alone which exalteth a nation.

"I do not know which is the more dangerous—the man of good standards of personal life and business honesty who has no conception of his duty to uphold high standards of public morality and does not transfer the golden rule to industry and politics; or the man whose ethics have been socialized, who has a

sense of the public obligations of citizenship, but allows selfishness or lust to rule in his personal life. We must return to the old Hebrew conception that righteousness is both personal and social.

"My friends, I plead with you today with the example of George Washington's integrity before you, for a revival of righteousness in the nation.

"Righteousness which will not wink at the non-observance of Law whether it is liked or disliked.

"Righteousness which will remember that the body is the Temple of the Holy Ghost and which will observe the sanctity of the home.

"Righteousness which will see to it that the rights of the weak are protected.

"Righteousness which will yearn for industrial and international justice and well-being.

"Righteousness which enables every man and woman to keep to the path of duty come what may.

"Righteousness which will make our schools and churches and homes centers of inspiring influences.

"Righteousness which will drive out of public life any man who does not put his duty to country above personal advantage.

"Such is the righteousness for which I plead. The righteousness which turns visions into realities of social progress—the righteousness which exalteth a nation."

FACTS ABOUT THE GENERAL CONVENTION

When the General Convention meets at New Orleans next October, the House of Bishops will number 140 members, the House of Clerical and Lay Deputies, 576; and the Woman's Auxiliary 450 delegates. It is estimated that the Convention will bring at least 5,000 strangers to the city, and preparations are being made to entertain that number—two hotels have been taken over entire, for the gathering, and all the Denominations in the City have extended the use of their buildings and Churches to the Committee of Arrangements.

The Triennial Offering of the Woman's Auxiliary will be presented. Three years ago it amounted to over \$700,000. It will probably amount to \$1,000,000 this time.

ENGLISHMAN STUDYING RACE PROBLEM

Secretary Kenneth MacLennan, of the Missionary Conference of Great Britain and Ireland, is in America studying the interracial situation and the status of Negro education. He recently issued a statement saying that there was much to praise in what was being done for the Negro race.

Few Oppose Repairing Of London Cathedral

The Repairing of St. Paul's, London, Is Causing Discussion in English Papers

MANY OPPOSE IT

By Rev. A. Manby Lloyd

St. Paul's Cathedral, London, was recently condemned by city officials and declared unsafe. Immediately money began to come in to pay for the repairing of this old Church shrine. Much discussion as to the advisability of spending large sums upon it is going on in the secular papers.

My favorite paper for the breakfast table is the *Sketch*, which furnishes me with the antics of Mr. and Mrs. Jiggs, a daily cross-word puzzle and the latest thing in cat-burglars and meat-combines. It is also well-informed on social matters and I learn today, that one of England's most prominent literary figures (name withheld to save him from being lynched) seriously declared (to the scribe) the other day that no efforts whatever should be made to save St. Paul's.

His idea is that it would be much more picturesque as a ruin, and ought to be to London what the forum or the temples of the Acropolis are to Athens. The Dean should remain as a caretaker and add to his stipend by showing visitors 'round the crumbling transepts, with an eye to the "pourboire."

Oxford—vide correspondence in the *Isis*, the undergraduate organ—is still more sarcastic. The "bloods" have evidently been thinking out the problem of St. Paul's during intervals between the Test matches and one suggestion runs as follows:

"Let us magnanimously translate St. Paul's to some remote and unobtrusive spot, such as New York

While always willing to put our entire fleet at the absolute disposal of the American nation, and especially for the transportation of this trifling token of international esteem, we should, we dare to think, be entitled to expect that the debts incurred by Great Britain to the U. S. A. during the great war might justifiably be annulled.

"Failing the establishment of this nice adjustment, America might instead bestow some small gratuity upon the commanding admiral for his trouble."

Canon Dwelly of Liverpool Cathedral, England, wishes us to state that the article describing his views on the Prayer Book are not exactly as stated. He does not, for example, favor an afternoon communion as a general practice, but only in special cases.

Bishop Anderson Has Anniversary Party

Clergy Turn Out In Force To Honor and Pay Tribute to Their Bishop

NEWS PARAGRAPHS

The silver jubilee of the consecration of the Rt. Rev. Charles P. Anderson as Bishop of Chicago was celebrated last Tuesday at the Church of the Epiphany. Bishop Anderson was consecrated bishop Coadjutor in 1900, and became the diocesan in 1905 upon the death of Bishop McLaren. There was a celebration of the Holy Communion, followed by a luncheon for the clergy, with addresses by Dean J. H. Edwards, for forty-three years in the diocese, Rev. W. B. Stoskopt, the first candidate for orders in the Bishop's episcopate, Dr. Godolphin, the rector of Grace, Oak Park, the Bishop's first parish. There were addresses also by Bishop Griswold, the suffragan, and, of course, one by Bishop Anderson.

* * *

The Hon. J. J. Dixon can choose between two titles, Honorable and Reverend. He is the rector of St. Bartholomew's, Bemidji, Minnesota. In addition to that he is mayor of the city, being elected the other day to serve for a year. The contest was three cornered, Mr. Dixon receiving a larger vote than the other two candidates combined.

* * *

Rev. Osmund Victor of the community of the Resurrection, Mirfield, England, who is the Provincial of the Order in South Africa, is lecturing during Lent at Trinity Chapel, New York City.

* * *

In his diocesan address Bishop Bennett of Duluth outlined the following goals toward which he would work: the division of the diocese; an endowment of \$100,000, the income to be used for new diocesan work; development of the Indian School at Cass Lake as a diocesan

centre; the payment of the Church's program assessment in full. The convention enthusiastically accepted his plans.

* * *

Eight bishops took part in the consecration of Bishop Samuel Booth as Coadjutor of Vermont, the middle of February. Bishop Slatery, Bishop Lloyd, Bishop Oldham, Bishop Benjamin Brewster, Bishop Hall, Bishop Parker, Bishop Perry and Bishop Rhinelander, who preached.

* * *

A service was held in St. Paul's Chapel, New York, on Washington's Birthday. Bishop Manning was the preacher. During his sermon he gave a definition of patriotism, as follows: "True patriotism means a love for our country which shows itself in the desire to see America first not in wealth or bigness but in all that is generous and noble and helpful to mankind. It means the desire to strengthen and develop our national life in order that we may be of more service to the world. It means the spirit that will do everything in its power to uphold, and to raise higher the standard of American manhood and womanhood so that we may be of more help to men and women everywhere." He then stated that three things were essential to true patriotism: honesty in all our dealings, a sense of duty and responsibility, and religion. In speaking of

responsibility Bishop Manning spoke strongly for the upholding of law, with special reference to the Prohibition laws.

* * *

The Racine Conference is scheduled from June 30th to July 10th. The faculty: Father Harrison, O. H. C., chaplain; Bishop Partridge, Bible; Mrs. Biller, Dr. Sturgis, Rev. Charles Street and Dr. F. E. Wilson for the young people's courses; Dr. Sturgis, missions; Dean Long, Prayer Book; Rev. Mr. McGregor, Old Testament; Christian Nurture courses in charge of Rev. Gerald Moore; Rev. Dr. Stewart of Nashotah, the Church and Modern Problems; Rev. Mr. Stone, Pageantry.

* * *

Two missions opened in Diocese of Springfield—one at Zeigler, under Rev. F. P. O. Reed; other at Herrin, under Rev. C. B. Cromwell, general missionary of the diocese. Stores have been rented and converted into chapels, also the mission at Arcola, closed for years, is to be opened during Lent, under Rev. Richard Cox, rector at Mattoon.

* * *

Fifteen new students enrolled at the University of the South (Sewanee) at mid year. Total enrollment at this Church College is now 306—the largest number of recent years.

* * *

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The work accomplished during the year 1924 has proven the value and need for a National Center.

has been formed at St. Luke's, Evanston. Rev. George Craig Stewart, rector. Idea of course, is to keep the parents informed about the religious educational plans of the Church School.

* * *

A couple of records. Mr. B. F. Mackall was elected a vestrymen of St. John's, Moorhead, Minnesota, for the fiftieth successive year, at the recent parish meeting. Mr. W. O. McKay is serving on the same vestry for the fortieth year.

* * *

Rev. H. W. Denslow, D. D., professor of Pastoral Theology at the General Seminary, is to give a course of addresses on the practical use of the Prayer Book on Wednesday evenings during Lent, at St. Peter's, New York.

* * *

Bishop Fawcett of Quincy held a two day retreat conference of the clergy of the Diocese of Springfield on February 17th and 18th at St. Paul's, Springfield. The general theme was the Pastoral Ministry.

* * *

The Du Bose Club, comprising the faculty of the seminary and the clergy resident in Sewanee, Tennessee, is meeting every two weeks to consider Prayer Book revision, the chief topic to come before the General Convention when it meets next October at New Orleans.

* * *

St. Luke's Evanston, is placing an order for nine great clerestory windows with James Powell and Sons, London. Mr. Hutchinson, an expert connected with the firm had an article on stained glass in the January 8th number of this paper.

* * *

Church in San Francisco are co-operating during Lent at the invitation of Bishop Parsons. Services are being held every day at noon in the Merchants Exchange Building, with leading clergymen of the city as preachers. The Roman Catholic Church is to be represented by Archbishop Hanna, who is to preach on March fourth. Bishop Moreland of Sacramento, preaches on the 16th of March, and again on April 3rd,

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.

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while Bishop Parsons is to preach on Good Friday.

* * *

Lenten noonday services in Rochester, N. Y., at Christ Church. Preachers: Bishop Ferris, coadjutor of Western New York; Rev. H. A. Prichard, acting dean of the Cathedral of St. John the Divine; Canon Plumtre of St. James' Cathedral, Toronto; Bishop Johnson of Colorado; Bishop Oldham, coadjutor of Albany; Bishop Maxon, coadjutor of Tennessee.

* * *

Student Conference at St. John's Cathedral, Denver, attended by fifty Church students from Colorado and Wyoming colleges. Leaders: Bishop Ingley, Canon Jonathan Watson, Dean Ludlow of Topeka, Kansas; Mrs. E. W. Lane, formerly a teacher at St. Mark's, Shanghai. An organization of students was perfected and six were chosen for the National Student Assembly to meet at Racine in June.

* * *

Rev. Charles Street, student chaplain at Chicago University, is leading a discuss once a week in one of the fraternity houses, on "Campus Problems." Every Sunday evening he meets with the students at the Church of the Redeemer, near the campus, for a supper, followed by a class.

* * *

Bishop Thurston of Oklahoma is to be the preacher on March 15th at Laconia, New Hampshire, where the Rev. John A. Chaplin is rector. He is to speak on the work in Oklahoma. Bishop Parker makes his visitation the following Sunday.

* * *

Noonday services in Albany, New York at St. Peter's all of the Episcopal Churches combining. Bishop Nelson preached last week. During the remaining weeks the preachers are to be the Rev. F. T. Henstridge of Elmira, N. Y., Rev. D. M. Brookman of Morristown, N. J., Rev. G. E. Norton of Rochester, N. Y.; Rev. T. J. Dewees of Binghamton, N. Y.;



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Rev. J. M. McGann of Springfield, Mass., with Bishop Oldham preaching Holy Week. On Thursday evening during Lent, there are services at the Cathedral, with the following preachers: Rev. Murray Bartlett, president of Hobart College; Rev. R. C. Knox, chaplain at Columbia University; Rev. E. J. Van Etten of Pittsburgh; Rev. Hugh Birkhead of Baltimore; and Rev. H. M. Denslow and Rev. Frank Gavin of the General Seminary.

* * *

A recent confirmation class at Marnaroneck, N. Y., included 29 adults and 26 children. During the fifteen months of the rectorship of the Rev. Frank Dean Gifford, 114 persons have been confirmed and 50 received into the parish by transfer.

* * *

Mid-Lent Sunday, March 22nd, will be observed at St. Peter's, New York City, as Family Sunday. The rector, Prof. Dr. Cline of the General Seminary has appealed especially to the heads of families to be present. On Sunday evenings during Lent, the services will be con-



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ducted entirely by the students themselves. The special feature will be the singing when the students will lead in the singing of familiar hymns.

* * *

Bishop Burton of Lexington, in his convention address, urged parishes and missions to be very careful as to how they raised money. "There is a wide divergence of views as to what is allowable in the way of amusements to the individual Christian; but that very divergence of views makes it all the more important that the parish or mission should not be committed to any method of entertainment or money making about which there may be conscientious questioning."

* * *

Reception to the new rector of St. John's, Lancaster, Pa., the Rev. W. T. Sherwood, last week.

* * *

Parish house, costing \$35,000 to be started at Trinity, Shamokin, Pa., as soon as weather conditions permit.

* * *

Churchmen's Mass Meeting in Brooklyn last Monday night. Bishop Burgess, Rev. R. W. Patton and Mr. S. F. Bayne were the speakers.

* * *

Special preachers at St. Ann's Brooklyn, N. Y. on Wednesday evenings during Lent. Preachers: Rev. R. W. Kenyon, Rev. J. H. Fitzgerald, Rev. W. S. Chase, Bishop Burgess, Rev. M. L. Brown, Rev. Robt. Rogers. The three hour service on Good Friday will be taken by Dean Washburn of the Cambridge Seminary.

* * *

Rev. C. F. Knickel has accepted a call to St. Luke's, Mount Joy, Pa.

* * *

The weekly parish paper issued by the Rev. Robert W. Trenbath, the rector of St. James', Upper Montclair, N. J., is one of the best that I have seen. Besides the notices usually to be found in parish papers the rector has a very brief editorial



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* * *

Bishop Page of Michigan has invited thirty-five boys of high school age to meet with him this month for a dinner when the ministry as a vocation will be discussed.

* * *

A new Cathedral is being planned for San Francisco, as a memorial to the late Bishop Nichols.

* * *

Rev. C. L. Biggs, rector of St. Paul's, Brookfield, Conn., has accepted a call to be rector of Christ Church, Guilford, Conn.

* * *

Rev. C. M. Budlong, former rector of St. James', Fall River, Mass., has

THE VICTORY of THE CROSS

- - By - -

REV. HIGH MOOR

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NO STAMPS.

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Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

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Saints' Days: 10 A. M.

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Daily: 12:10 P. M.

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

DALLAS

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Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays at 8, 11 and 7:30 P. M.

Daily Services: 7:30, 9:30 and 5:30.

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Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

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Rev. Hanford Livingston Russell, Asst.

Sunday Services: Holy Communion, 8 A. M.; Bible Class, 10 A. M.; Morning Service and Church School, 11 A. M.; Community Service, 4 P. M.; Young People's Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South of 9th Street.

Rev. Don Frank Fenn, B. D., Rector.

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

Wednesdays, Thursdays and Holy Days.

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver, B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Evensong, Wednesdays and Fridays, the Litany, 9:30; Thursdays and Holy Days, Eucharist, 11 A. M.

DENVER

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14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean.

Rev. Jonathan Watson, D. D., Assistant.

Sunday Services: 7:30, 11:00 A. M., 7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

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

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets

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Monday, Wednesday, Thursday, 7:30 A. M.

begun his work as rector of Christ Church, Norwich, Conn.

* * *

Eight-five parishes in Massachusetts, are sewing for the Mission of Our Saviour, Tanana, Alaska.

* * *

Rev. Ora W. Craig, former rector in Manchester, N. H., and more recently commissioner of law enforcement for the state, has assumed the rectorship of St. Andrew's, St. Johnsbury, Vermont.

* * *

The Rev. L. E. Ward, rector of St. Thomas', Bath, N. Y., thinks that the time to judge the results of a preaching mission and conference is at least two months after the event. Dr. Patton was there early in December. Here are the results: They got more than they asked for in their parish canvass, both for the parish budget and missions. "We needed a parish secretary. We now have the secretary, a director for religious education, and a physical director for the gymnasium work. There is more interest in the general Church than ever before. Mission study classes are better attended. The Woman's Auxiliary is better than ever before."

* * *

Installation of Wardens and Vestry—that is a "good idea." They do it in several places I know. Just received a note about it from Kokomo, Indiana, where the Rev. Cleon Bigler is rector. They take their corporate communion together, and the rector impresses upon them the sacredness and responsibility of their positions. A solemn and dig-

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How do you like this story—a true one. The Order of Sir Galahad has a chapter at St. John's, Frostburg, Md., where the Rev. L. B. Browne is rector. One of the youngest members, a lad of nine, was seriously sick. He belonged to the Degree of Lads, the motto of which is "helpfulness." Each degree, as some of you know, has its special prayer. The rector visited the boy, and upon leaving said: "Bobby, you know the Lord's prayer?"

"Yes, sir," was the reply.

"And the Lad's Prayer?" questioned the rector.

"Yes, sir, and I know 'Rah! Rah! Rah!' too," continued Bobby.

"Well," said Mr. Browne, "we will say the Lord's Prayer and the Lad's Prayer."

So he knelt down beside the bed and, taking the little boy's hand, they said the Lord's Prayer together, fol-

lowed by the Lad's Prayer: "Our Heavenly Father, make us, we beseech thee, such boys as Jesus was; always ready to help others, and glad to serve our homes, our schools, our friends, and our Church, for Jesus' sake. Amen."

But Bobby, his eyes still closed, continued, "Rah! Rah! Rah!" and the rector joined in with the rest of it: "Rah! Rah! Rah! G-A-L-A-H-A-D"

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BULLETIN NO. 61

How to Reach the Foreign-Born

A Practical Parish Program of
American Fellowship

Edited by the
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