

THE MEANING OF MARRIAGE—Bishop Manning

The **WITNESS**

CHICAGO, APRIL 15, 1926



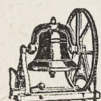
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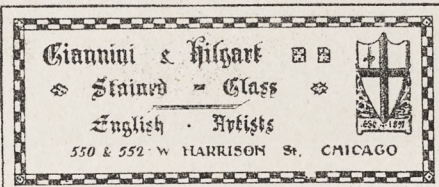
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THE MEANING OF MARRIAGE

A Christian Interpretation

BY RT. REV. WILLIAM T. MANNING

NOTHING is more important for ourselves, for society of which we are a part and for the life of our country than that we shall have true and right ideas about the meaning of marriage.

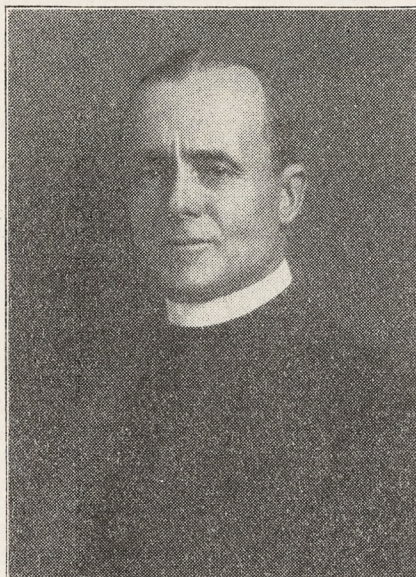
The family is the most fundamental institution of human life. Civilization depends upon the sanctity of the home. The life of our country depends upon this. And yet our young people are given little definite teaching as to the meaning of marriage and the sacredness of the responsibilities which it brings. If the Church did its full duty in this matter and if all of us who believe in Jesus Christ would stand for His law and teaching in regard to marriage the situation in our country would be a very different one from that which we now see.

NEED OF PLAIN SPEAKING

I think we ought to hear more from all our pulpits in regard to this. We all know the delicacy of the subject. We feel deepest sympathy with those whose marriages have brought them suffering and tragedy, but we are called upon to speak plainly on this question, for the shocking and scandalous increase of divorce among us is affecting our whole social system, is weakening and destroying the very fabric of the home and is a grave menace to our life as a nation.

One of our greatest lawyers, Joseph H. Choate, shortly before his death, said, "At the time of the adoption of the Constitution of the United States, in 1787, divorce was so rare an event as to be practically unknown. But by the diversity of the laws in our various states, and by the decline of marital morals, divorce has come to be one of the most shocking evils of our day."

Theodore Roosevelt, in speaking of this matter, said, "The increase of



divorce is fairly appalling. Easy divorce is the bane of any nation. It is a curse to society and a menace to the home, an incitement to married unhappiness, an evil thing for men and a still more hideous evil for women."

The conditions are far worse now than when those words were spoken and one of the worst features of the situation is the unsocial, irresponsible, morally destructive example given by many who are regarded as holding high social position, who have had every advantage of education and whose influence should count for higher things.

LAXITY IN HIGH PLACES

Constantly we now see in the newspapers notices of divorces obtained in Paris or elsewhere by those whose names are well known among us and who seem to have forgotten their duty to God, to society and to their

country. In not a few cases the real reason for the divorce is the desire to marry someone else. In many instances the new alliance is not only in mind but is definitely arranged before the divorce is obtained. The moral degradation of such a situation needs no comment.

We have now reached the point at which there is in this land one divorce to every seven marriages. It is growing steadily worse and in many of our states it has gone far beyond this. Statistics show, for example, in Ohio one divorce for every five marriages, in Texas one to 3.9, in Michigan one to 5.8, in Oregon one to 2.6, while in Nevada the statistics show one thousand divorces to 900 marriages.

Plainly this threatens the very existence of the family as an institution. It is destroying the meaning of marriage and is making it only a marriage and is making it only a temporary arrangement to be terminated at the whim of either party to it. How can a home exist if it is understood that it may be dissolved at any time on the most trivial grounds and often merely because those who entered into this sacred relation have become bored, or because one of them wishes to form an alliance with a new partner?

UNDERMINING THE NATION

Homes cannot be built, and cannot endure on such a foundation as that, and a nation cannot endure unless it preserves the sacredness and stability of the home. The historian Gibbon cannot be accused of being biassed by theological views. In his description of the ruinous effects of easy divorce on the life of the Roman Republic he gives an almost exact picture of the conditions which we see around us in our land today. I cannot attempt to go fully into the

subject but let me suggest that you read two volumes dealing with it, one called "Divorce in America," by Dr. Walker Gwynne; the other, "Marriage and Divorce," by our eminent Jewish fellow citizen, Dr. Felix Adler.

I think the time has come when all churches, Catholic, Protestant and Jewish, should join in common effort for the preservation of marriage and the home. I should like to see the whole united influence of religion exerted in this great common cause. Now let me very briefly put before you a few of the main facts in this matter.

THE TRUE IDEAL

First. What is the true ideal and meaning of marriage?

The true meaning of marriage is the union for life of one man and one woman to continue and carry forward the life of the race in accordance with the law of God and for the highest good of mankind. Marriage constitutes an actual relationship between man and wife as real as that between parent and child or between brother and sister. This relationship ought never to be dissolved, and cannot in fact be dissolved except by death. If a child sins we do not cast him off and sever our relationship with him. If a mother goes insane we do not abandon her or cut her off; and neither should husband or wife abandon each other. There are only two possible alternatives. Marriage is a permanent relation or else it is a temporary one and if it is only temporary its sacredness vanishes and we have the situation which we are now facing in this land.

The separation of man and wife and their living apart must in some cases be allowed. It is the right to remarry which destroys the sacredness of marriage. As Mr. Gladstone said, "While divorce of any kind impairs the integrity of the family, divorce with remarriage destroys it root and branch."

RACIAL EXPERIENCE

Second. What is the experience of our race in this matter?

The whole experience of the human race testifies to the importance of monogamic marriage, the union for life of one man and one woman. The gradual development of monogamy is the central feature of the progress of mankind. Upon this ideal of the family has been based and slowly built up the moral discipline of manhood, the elevation of womanhood, the responsibility of parenthood, the right of the children to the care and protection of their parents, the whole fabric of humane and civilized life. The enlightenment, the advancement, the moral and social well-being of every nation on earth is measured by the degree of its faithfulness to this ideal. In so far as any nation departs from this ideal

The Cover

You have seen the picture on our cover this week before. It is of the Rev. George Parkin Atwater, the rector of the Church of Our Saviour, Akron, Ohio, who has just accepted a call to be rector of Grace Church, Brooklyn, New York. Dr. Atwater is known throughout the Church for his writings. He has for many years contributed his *Cheerful Confidences* to this paper, and he is the author of one of the most popular religious books ever to be published; *The Episcopal Church; A Message for Men of Today*. Dr. Atwater is to continue as an associate editor of THE WITNESS.

its life is weakened and impaired. The institution of monogamic marriage is the supreme possession that our race has won through all the long ages of its moral and spiritual progress. And yet it is this hard-won spiritual possession, this priceless product of human evolution, which some are bidding us in the name of progress to cast aside.

Departure from the ideal of monogamic marriage is not progress but reversion to barbarism. To allow men and women to live together for a time and then with legal sanction on trivial and frivolous grounds to separate and form new alliances as often as they please, is in effect to abolish monogamic marriage and to substitute for it a system of practical polygamy. Will any one contend that such a system will make either for the moral development of manhood, or for the sacredness and dignity of wifehood and motherhood? Human history teaches us the exact contrary.

THE TEACHING OF RELIGION

Third. What are the teachings of religion on this subject?

The ideal of monogamic marriage which through ages of progress man has been brought to recognize as essential to his highest life has the sanction of religion in all its higher and purer forms. And this ideal of marriage is proclaimed and sanctioned by our Lord Jesus Christ Himself. For us Christians this is decisive. For us who believe in Him as Lord and God His word is conclusive. Whatever may be said as to the one exception apparently allowed in St. Mathew's Gospel, as to which scholars take different views, there is no doubt or question as to Our Lord's teaching as to the nature of marriage. "They are no more twain, but one

flesh. What therefore God hath joined together let not man put asunder." These are the words of Jesus Christ.

Well would it be for our land if we would abide by that teaching.

HARDSHIPS

Fourth. Does not this ideal of marriage mean great hardship for those who are unhappily married?

It does mean hardship for some but we must put the good of society and the race above our individual happiness and satisfaction. As Dr. Adler says, the great fault with our present conception of marriage is "that we are losing sight of the social end altogether, and over-emphasizing the individual claim to happiness."

The increase of divorce comes largely from a low and selfish view of life, from the spirit which puts its own personal self-pleasing above all other considerations, from the lack of that spirit of duty and sacrifice which are essential to married life as they are to all noble living.

Those who enter into the marriage relation have assumed new and sacred obligations. In entering into this relation they have established a family. They owe a duty not only to each other but to human society and to the children whom they bring into the world. A child who is brought into this world has the right to two parents and to the interest and care of both parents while they are living. No man or woman on earth has the right to disregard these claims. It is hard that any should have to suffer but in this imperfect world some must do so.

Individuals must in some cases suffer unhappiness and hardship in their married lives or else the very existence of marriage and the home must be threatened as it now is. We must be willing if necessary to make sacrifice for the sake of our duty and of our country. And in very many cases the spirit of sacrifice will have its reward and the marriage which seemed to be hopelessly unhappy will prove to be quite otherwise. The wide open door of the divorce court is itself the greatest cause of the increase of divorce. If divorce were hard to obtain, as it is in Canada, great numbers of those who now run to the courts for trivial or serious reasons would find that they could overcome these difficulties and live their lives together happily. I have been in the ministry more than thirty years, in close touch with people of every kind in five different states from the Pacific Coast to the Atlantic, and from my own experience I am certain that the great majority of those who now seek the divorce courts would find it possible, if they knew they must do so, to live happy married lives.

GETTING DOWN TO CASES

More Difficult than Generalizing

BY THE REV. G. A. STUDDERT KENNEDY

IT is, of course, nonsense to say that human nature does not change. If it did not change, man would have disappeared long ago; he survives just because he is adaptable, the most adaptable of all living creatures. In other words, he survives because of his capacity for change. But there is truth in that lie, otherwise it would not live either.

The truth is that the big primitive passions remain undestroyed and indestructible, and that it what makes ancient history so very modern in spite of its antiquity. The story in the New Testament of the man who had been listening to Christ preaching and interrupted Him by saying: "Master, speak to my brother that he divide the inheritance with me," might have occurred yesterday; it is as human as it can be.

Here was a man listening to an exposition of the highest truth the world has ever known, but listening to it all the time with his eye on the main chance, as we say. All the time he had been thinking about that bother with his brother Bill about his father's bit of property. Here was a big Man who would make Bill see reason, and he would get him to settle it up.

WAS CHRIST RIGHT?

But he was disappointed; Christ would have nothing to do with it; he just looked at him straight and said: "Who made Me judge and divider over you? Take heed and beware of covetousness. A man's life consisteth not in the multitude of things that he possesses." Don't be forever on the make-haste, or you will find that in time there's nowhere to hasten to except six feet of earth, and after that the Judgment.

Now, that sounds like a put-off; it looks as if He had simply avoided an awkward question. It's all right talking beautiful generalities, but it's always when you get down to a particular case that the rub comes, and Christ would not look at it. After all, what the man wanted was simple justice. Ought not Christ to have been willing to apply His general principles to this particular case?

Thousands of people who agree about general principles fight like cats when they come to a definite program, and if Christianity can only deal with general principles and never come down to practical politics, what's the good of it after all? But then you have to remember that unless men do agree on general principles a practical program is not only difficult but impossible.



Christ always answered the questioner rather than the question. He heard what this man meant and not merely what he said, and looking at him He realized that the problem presented to Him was insoluble because these two were so anxious about the inheritance that they had lost the brotherhood. There was no satisfying either of them, both wanted the lot and neither would be really satisfied with a share.

Arbitration is not possible between those who are real enemies; it depends for its efficacy upon the reality of brotherhood. If it takes two to make a quarrel, it also takes two to make an agreement. The problem was insoluble unless he got right down to the roots of the matter, and the root of this matter was greed, and He went straight for that.

THE IRRITATION OF TRUTH

It was an irritating attitude, but truth is often irritating, and we not infrequently fail to see it because we give way to the irritation. The fact is that justice is not nearly so simple as it looks, it's one of the hardest things in the world to define and harder still to secure. For most of us, getting justice means getting what we want, that is why all the wars in the world are just and righteous wars, and why few men fight except in what they can see to be a just cause.

That is also why, when men exhort us to fight for justice and for right, we ought to put on our thinking caps and ask ourselves what they

mean and whether justice can ever be secured by force.

There are many questions which are literally unanswerable, and many problems which are literally insoluble, and their impossibilities are moral impossibilities; their difficulty lies in the state of mind of those who ask them.

There is a tremendous lot of zeal for reform in the world which begins and ends with either asking God to speak or speaking for Him to our brothers and failing to hear God speak to ourselves. We take God's word upon our lips, whereas we hate ourselves to be reformed. The great need of the world is to recapture the vision of brotherhood, and that cannot be done except we recapture the vision of God and the majesty of God.

There is much loose talk about the brotherhood of man as though men were naturally brothers and would live in peace if only the economic system, or the political organization, or the machinery of international relations, were altered and set right. This is of all the lies probably the most dreadful in its consequences.

THE BLOOD OF PHILANTHROPISTS

As G. K. Chesterton says: "If the social revolution takes place the streets will run red with the blood of philanthropists." Dreams of universal brotherhood obtained without the price of moral and spiritual reformation have generally ended in orgies of bloodshed. Those who preach peace have not seldom been the causes of war.

Men cannot live as brothers unless they become conscious of something infinitely larger than themselves which humbles their pride and destroys their self-conceit. A man must feel that he owns nothing, literally nothing, not even his own hands and feet, that he is bought with a price, and that his life is a trust from God, that every power he possesses must be used as in His sight.

A mere redistribution of property would be like applying a powder puff to the spots in order to cure measles or endeavoring to heal a man in high fever by giving him a new suit of pajamas; it would deal with the symptoms and leave the disease. The real inequalities are natural inequalities, inequalities of capacity and power, and though these natural inequalities may be intensified and exaggerated by becoming incarnate in institutions and traditions, you cannot obliterate them by changing the tradition or destroying the institution. They can only be obliterated by whole people

coming to a real belief in God, Whose Infinity reduces all our finite differences to equality.

However irritating it is this must ever be the message of the Church. If the Church takes to preaching mere philanthropy and encouraging merely philanthropic efforts, she will find herself periodically whirled into hell and obliged to preach a bastard gospel to those who lie in torment, as she was compelled to do from 1914 to 1918. Philanthropy is no substitute for genuine religion. The gospel of service without sanctity is more likely to ruin than to save the world.

THE TASK OF THE INNER LIFE

However unpopular sanctity may be, it is the first duty of Christian men and women to seek and preach it and constantly to make their great surrender, saying: "For their sakes I consecrate myself." Organizing, agitating, pouring out propaganda, are no sort of substitute for this; they may, and often are, means of self-assertion and frequently do more harm than good.

It is true that constitutions must be remade and economic systems reformed, but that can only be done by men who have not shirked the task of the Inner Life.

There are many ardent reformers the secret of whose zeal is what Rousseau confessed unconsciously was the secret of his, when he wrote: "What was hardest to destroy in me was a proud misanthropy, a certain acrimony against the rich and happy of the world as though they were so at my expense, and as though their alleged happiness has been usurped from mine." What seems like the Gospel of Christ is often preached from envy and hatred, and that is worse than useless. God knows we need a better division of the inheritance, but our cry must be in the first place not "Master, speak to my brother," but "God have mercy on me."

Let's Know

KRISHNAMURTI

By Rev. Frank E. Wilson

THE newspaper have lately been telling of a new "Christ" discovered by the Theosophists. He is called the "living temple of the Holiest" and is accorded some kind of worship already by the Theosophist devotees. It is said that he is setting up headquarters in Scotland in a great mansion to be surrounded by twelve pavilions for his twelve apostles, one of whom is Mrs. Annie Besant who now lives in India. His name is Krishnamurti.

Mrs. Besant was originally the wife of an English clergyman. She turned atheist and secured a divorce. Then she ran through a queer circle of radicalism, at one time being arrested for the immorality of some of her writings. Finally she fell under the spell of Madame Blavatsky and went in for Theosophy.

In 1875 Madame Blavatsky founded the Theosophical Society in England and acquired quite a following in spite of her own record. She was the daughter of an officer in the Russian army and cousin to Count Witte. While still quite young she married a Russian official named Blavatsky but only lived with him a few months. Then she ran away with an English sea captain to Constantinople where she became an equestrienne in a circus. After a while she toured Europe with an opera singer, Mitrovich, traveling as his wife. At various times she worked in an ink factory, a retail shop, and a store for artificial flowers. Mitrovich was lost in a shipwreck from which she was rescued off the coast of Africa.

Later she married another Englishman and came to the United States. She became assistant to one Haisne, a spiritualistic medium, and conducted seances herself in various places. The English Society for Psychical Research investigated her work very thoroughly and marked her as a pure and simple charlatan with an engaging personality and an unusual ability for trickery. She had hesitation about acknowledging her own fraud but cheerfully went on with it.

She claimed to have spent seven years in Tibet learning all the mystical lore of the East and set up as a teacher of esoteric things under the name of Theosophy. One who made a careful examination of her books has been able to pick out their various sources—books on eastern mysteries which she had evidently studied with a good deal of care. She died in 1891 and the leadership of her work has since been chiefly in the hands of Mrs. Besant.

"Neither can a corrupt tree bring forth good fruit" said our Lord. Looking over the histories of these two high priestesses of Theosophy, one may well wonder where their followers can find any basis of confidence in their unsupported pronouncements. And now comes this young Brahmin who claims the power to "make all nations pray to God and sacrifice everything else to promote spiritual welfare." Krishnamurti got his education at Oxford and is now about thirty years old—apparently a very likeable young man. But linked up with such antecedents, one may well wonder what his own final record will turn out to be. Perhaps he is in

earnest. If so, we are sorry for him. Perhaps he is another fraud. In which case, we are sorry for his followers.

Cheerful Confidences

HIGHLY PERSONAL

By Rev. George Parkin Atwater

IT MAY be that during the many years in which I have written a weekly message for THE WITNESS, I have a few friendly readers who would be interested in the fact that I have had a call to become rector of Grace Church, Brooklyn, and that after long consideration I have accepted it.

Grace Church is one of the older of the Brooklyn Churches. It is on Brooklyn Heights, the best-known residence section of older Brooklyn, directly across East River from the lower tip of Manhattan island. Many of the streets in this section terminate at the high bluff from which one may see the skyline of New York, and the whole panorama of the Upper Harbor. If you should step into the subway in front of Trinity Church, at the head of Wall St. and ride six minutes and alight at a station in Brooklyn directly beneath Holy Trinity, Brooklyn, and walk briskly for about four minutes, you would arrive at Grace Church.

It is not my purpose in this article to tell you about Grace Church. I shall reserve that until I become somewhat more familiar with it. I shall not become rector of Grace Church until October, as it will take me several months to disengage myself from my activities in Akron.

It is difficult to imagine a greater contrast than that existing between the conditions surrounding the beginning of my work in Akron, and the beginning (yet in prospect) of my work in Brooklyn.

When I came to Akron twenty-eight years ago it was just emerging from its career as a large village. It was a small town of 35,000 inhabitants. It gave little promise of becoming the large city that it is today. My church was its latest ecclesiastical enterprise. It was on the edge of town, on the corner of an unimproved street and a country road. The building, built the year before, had cost \$6,000. Its merits were almost concealed from view by a mortgage of \$4,000. We had twenty-six communicants, and when the Seybold family all came to Sunday School at once they almost doubled the attendance. We tackled that mortgage first by serving fifty cent meals for thirty-five cents each—and the mortgage began to melt away at a pace that gave

promise of its complete disappearance before a century or two. My salary was ten dollars a week at first. This was later raised to \$11.55 a week, where it remained for some time. We had then no plutocratic diocesan fund to subsidize the clergy.

But Akron grew, and the Church grew, and the people worked, and today we have 800 communicants, and a property worth \$200,000. Moreover we have endorsement funds in perpetual trust of a value of \$100,000. I should like to call especial attention to the fact that this was done by our people without one red cent of help from outside sources, except a very tiny contribution to the original building fund, received before I took charge.

You may realize how difficult it is for me to leave this congregation. Only the deepest conviction that it is for the good of the Church could possibly lead me to this decision. I have presented over a thousand persons for confirmation in the parish. Of our twelve hundred souls, probably a thousand I call by their Christian names. If any one thinks I am having a happy time I should like to have him come and spend a day with me.

But if one is to leave a work of this nature, it is surely a compensating condition to go to such a splendid church as Grace Church, Brooklyn, where the long traditions and gracious people create an expectancy of satisfaction and happiness in service. But Akron and its people will never fail to have a place in my heart.

The Department for Young People

Edited by Rev. W. A. Jonnard

BISHOP INGLEY of Colorado some time ago announced a competition open to the Young People's Societies of Colorado, with suitable prizes, on "What the General Convention Accomplished." The prize essay was written by Miss Helen G. Atwood of St. Peter's Church, Denver. We consider it a very great privilege in being allowed to reproduce the article here.—Editor.

THE FORTY-EIGHTH GENERAL CONVENTION

By Helen G. Atwood

The General Convention is the legislative body of the Episcopal Church, made up of the House of Bishops and the house of Deputies. These Houses work together somewhat in the manner of the United States Congress, except there is no equivalent to the presidential veto. The General Convention meets once every three years for the purpose of discussing and de-

ciding problems confronting the Church, passing laws, directing missionary work and many other duties. Measures may emanate from either house, but can become a law only by concurrent vote. Both houses often sit in session long hours, to attend to the business of each day, and to bring the convention to adjournment on the date planned.

New Orleans was the setting for the Forty-eighth General Convention, and a very beautiful one. The convention was held from October 7 to 24, 1925, with one hundred and twenty members in the House of Bishops and six hundred and forty-eight in the House of Deputies. Although there was much to be accomplished, the spiritual tone was not laid aside under the stress of business. All sessions opened with Holy Communion and there were many similar services throughout the convention. The opening services were in Audubon Park, where Nature provided an outdoor cathedral of oaks draped with moss, the picturesqueness adding much to the service.

Bishop Brown of Virginia presided over the House of Bishops, and Rev. Dr. Ernest M. Stires of New York, was chairman for the House of Deputies.

Some happenings in the convention stand out above all others. The House of Bishops elected Right Rev. John Gardner Murray, D.D., Bishop of Maryland, to be presiding Bishop of the Church and also president of the National Council, the two offices having been combined. Bishop Murray will preside for six years and he is to be remembered for his splendid sacrificing in behalf of the missionary work during his entire life.

Perhaps the most thrilling event, and certainly satisfying to every Church member, was the pledging of the deficit. The Treasurer told of the debt existing and discussed the budget for the coming three years. Following this \$250,000 was pledged from New York and subsequently other dioceses promised funds until the total of pledges reached \$1,400,000.

The marriage service was arranged so as to omit the "obey," but only after heated debating.

After twelve years of work, prayer book revision neared completion, but will not be effective until 1928.

Vacant Missionary Bishoprics were filled. Important elections to the National Council were made, including representation from all parts of the country. The Divorce Problem was brought up but referred to the triennial of 1928, as was the subject of Christian Healing. World Peace was discussed and the convention decided in favor of the World Court plan. Bishop Brown, resigned Bishop of

Arkansas, was deposed, having been twice convicted of heresy.

The Woman's Auxiliary gathered at great evening meetings to announce the United Thank Offering of nearly a million dollars, showing an increase of \$223,369.68 over the offering of 1922.

More than 7,000 Church members flocked to New Orleans to attend the various services and mass meetings of the Convention.

The closing services, October 24, 1925, in Christ Church Cathedral, marked the end of the Forty-eighth General Convention of the Episcopal Church, with the reading of the Pastoral Letter.

Preacher, Pulpit and Pew

By E. P. Jots

The Rev. Cy Bentley, who edits the *Diocesan Record* of the diocese of Atlanta, has apparently been visiting in college communities. In any case he has collected the following signs painted on the backs of broken down Fords, the favorite means of student transportation:

Nash Can.
The Ingersoll of Autos.
Oil by Myself.
The Stuttering Stutz.
Four wheels, all tired.
I may be shiftless, but I'm not lazy.
Fierce Arrow, with a quiver.
100 per cent A Meri Can.
Just see what \$12.60 will do.
99 per cent Static.
Danger! 20,000 jolts.
Vertical Four
Baby-Lincoln.
The Uncovered Wagon.
Honest Weight—No Springs.
Four wheels—No brakes.
Dis Squels.
Mah-Junk.

* * *

Dean Inge, "The Gloomy Dean," commenting on the proposal to drop the word "obey" from the marriage ceremony, said, according to a news item: "I know of no biblical injunction for or against its use; but when two people ride a horse, one must ride behind."

In reply to which we have received the following screed:

The gloomiest dean in all England
Said, giving a piece of his mind:
"When two on a horse would go riding,

One of 'em just MUST ride behind!"

It may be that over in England

The people on horses still ride;
But here we've swapped horses for autos—
And the Better Half rides ALONG-SIDE!

Calls For American Mission Conference

Great Missionary Meeting Held Recently In London Is An Inspiration

RECENT DISCOVERIES

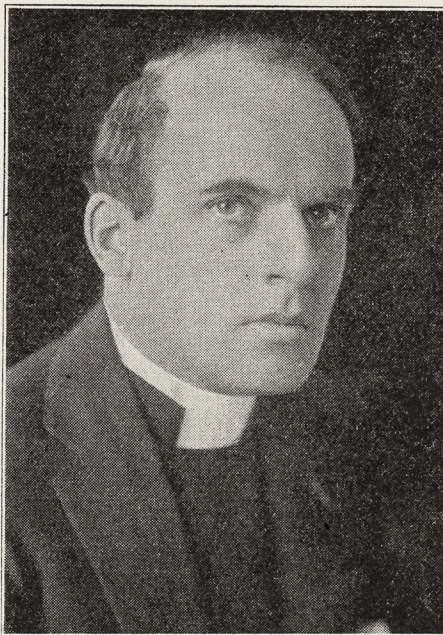
By Rev. H. P. Almon Abbott

I see that the Bishop of London has announced that he is ready to lend Fulham Palace, the Bishop's official residence, to any member of the Church of England, man or woman, who will undertake to pay the servants' wages and the taxes during his forthcoming journey to America! Some years ago it will be remembered that the good Bishop made a statement of his income and expenditures to refute the charge that he and other English Bishops were making a good thing out of their religion. If I remember rightly, the expenditures were slightly in excess of the income. The Bishop might be induced to lend the Palace to some good American Churchman for the time specified and under the conditions suggested! Only rich men need apply!

* * *

"The man who is accustomed to the noises of the street sleeps soundly," yes, but the noise of the marvelous missionary convention held in January at Convention Hall, Westminster, London, was an extraordinary noise, and the sound should find its echo across the Atlantic. Three thousand delegates assembled to promote greater vigor in the spreading of Christianity. There was nothing emotional nor sensation about the gathering. On the contrary, there was such a determined purpose running through the proceedings that the *Church Times* compares it to a new Oxford Movement, and other Church papers speak of it as a revival equal in importance to the Wesleyan awakening. There was a report and a discussion and an ensuing legislation upon every field of missionary effort under the ægis of the Church of England. The problem of the Moslem World, the problem of Africa, the problem of India, and the problems of the Far East were all considered, and the whole missionary effort under the ægis of its present status and its prospective developments was taken into active consideration and decision.

What a wonderful thing it would be if we could hold a conference of similar description with regard to all the mission fields of the American Church. May God put it into the hearts of our leaders. Something bigger and better than we have ever attempted before. As an educative agency alone, the results would more than counter-balance the difficulties involved.



REV. GEORGE CRAIG STEWART
Chairman of Catholic Congress

The Rev. R. J. Campbell, who is travelling in the East, says that he has met Mr. Howard Carter, the actual discoverer of Tutankhamen's tomb, and that Mr. Carter says that he is constantly coming across facts that throw light on Scriptural terms and usages. For instance: "Our Lord's command to the paralytic receives new meaning when you see, as I do, my own workmen taking up their cane and matting beds and walking off with them every morning." There has been so much corroborative evidence of the truth of Christianity in recent years; has there not? What a helpful thing it was to some of us when we were very young men to have Professor Ramsey come home from Asia Minor after his investigations as historian and archaeologist and tell us that it was his firm conviction that the Book of the Acts of the Apostles was the best account ever written of the state of the Roman Empire during the First Century. It carried with it the authenticity of The Acts and also, of St. Luke's Gospel. I remember hearing the present Bishop of London point out that the death of Christ was mentioned by the Roman historian, Tacitus. I verified the reference. "Jesus Christ was put to death when Tiberius was emperor, and Pontius Pilate was governor of Judaea." It is facts such as these that helped us in our hours and days of doubt. We have reason to believe that the truth of the story of Christ will be ever more and more buttressed by discovered external facts as time goes on.

Summer Conferences Announce Programs

Leaders Named for the Summer Schools in the Province of New York and New Jersey

BISHOPS FOR PASTORS

The final programs for the summer schools of Province II, show faculties for the coming sessions which cannot fail to keep up the standard of teaching set and maintained by the board of governors during the last fourteen years. At the 14th session of the Summer School for Church Workers, held at Hobart College, Geneva, N. Y., the pastor will be the Rt. Rev. Philip Cook, D.D.; the Rt. Rev. Walter S. Overs, retired Bishop of Liberia, will lead the class on modern Christian heroes and heroines; Dr. John Wood, the general missionary situation at home and abroad; various phases of religious education will be taught by Mrs. J. W. Denness Cooper, the Rev. John S. Littell, D.D., Miss Emma Lodge, Miss Evelyn Withers, Miss Frances H. Withers, the Rev. William C. Compton, and Mrs. Huls; courses in Christian social service will be lead by Mrs. John S. Littell and the Rev. Hiram R. Bennett; religious drama and pageantry by Mrs. Henry P. Zeazie.

At the 7th annual session of the school held at St. Mary's Hall, Burlington, N.J. (formerly at Princeton), the pastor will be the Rt. Rev. Charles B. Colmore, D.D.; the Rt. Rev. Paul Matthews, D.D., will hold the Bible class; Christian doctrine will be taught by the Rev. Canon Charles S. Lewis. Classes in religious education will be conducted by Mrs. Van Van Harlingen, the Rev. Frank Damrosch, Jr., who will also teach Church music, Miss Sarah W. Ashurst, Miss Eveleen Harrison, the Rev. Edward Gabler, and Mrs. A. S. Phelps. Christian social service will be taught by the Rev. J. H. Earp. There will be a course on the mission fields, conducted by people who have actually worked in the various fields.

At the first session to be held at St. Stephen's College, Annandale-on-Hudson, N.Y., the Rt. Rev. G. Ashton Oldham, D.D., will be the pastor; the Rev. G. Warfield Hobbs will teach the general missionary situation at home and abroad. Training the devotional life will be led by the Rev. T. A. Conover; Mrs. Charles E. Hutchison, Miss Louise Rich, the Rev. A. R. Cumings, Miss Clarice Lambright, and Mrs. Reginald Williams will conduct courses in various phases of religious education; the Rev. W. J. Brown will lead Christian social service classes, and Miss Mercedes Desmore will conduct the class in Religious drama and pageantry.

News Paragraphs Of The English Church

**Bishop Brent of Western New York
To Share Honors With
Prince of Wales**

WESLEY CELEBRATION

By Rev. A. Manby Lloyd

The Rev. Prebendary Carlile has resigned the living of S. Mary-at-Hill, Monument, a benefice he has held since 1891. In point of length of service, he is the senior incumbent of the City. Prebendary Carlile, who is in his eightieth year, feels that this will allow him to give more of his remaining time and strength to the work of the Church Army.

* * *

Many people journeyed across Waterloo Bridge recently to see the fifteenth century morality play, "Everyman," at the Old Vic. Before each performance a short address was given on the religious significance of the production by one of the following: the Rev. Dr. Waggett, Miss Sheila Kaye Smith, Sir J. Forbes Robinson, the Rev. Dr. Andrews, and Mr. Sidney Dark, the dramatic critic.

* * *

The anniversary meetings of the S. P. G. will be held from April 21 to 23. The preacher at the service in Westminster Abbey will be the Bishop of Western New York. The British Broadcasting Company will transmit by wireless an address by the Archbishop of Canterbury on April 22 at 2:35 p. m. One of the speakers at the Royal Albert Hall on April 23 will be the Prince of Wales.

* * *

Last week, at the "Abbey," the Archbishop of Canterbury consecrated the Rev. B. O. F. Heywood, late vicar of Leeds, as Bishop of Southwell; the Rev. B. S. Batty, as Bishop of Fulham; and the Rev. F. S. M. O'Ferrall, formerly of Jerusalem and of Northern Rhodesia, as Bishop of Madagascar.

For the first time for many years a formal protest was read by the Dean. It ran something like this:

WHEREAS, by ancient privilege belonging to the Collegiate Church of St. Peter, Westminster, it is not lawful for any Archbishop or Bishop to exercise any ecclesiastical jurisdiction . . . without leave first obtained from the Dean and Chapter;

And by these Presents we have given and granted to the said Randall, Lord Archbishop, full power, leave, license, and authority to Consecrate certain Bishops in the said Church on Thursday, 25 March, instant, . . . etc.

W. FOXLEY NORRIS,
Dean of Westminster.

The Archbishop acknowledged the courtesy of the Dean and Chapter, and explained he had no intention of in any way encroaching upon the ancient rights of the Dean and Chapter.

The sermon was preached by Canon Peter Green. After the sermon the Bishops-designate were conducted to the Islip Chapel, where they put on their rochets. They were then presented by two Assistant Bishops to the Archbishop.

* * *

The bi-centenary of the election of John Wesley as a Fellow of Lincoln College, Oxford, will be commemorated by a dinner at the college tomorrow, (March 27), a service on Sunday, and a breakfast on Monday. Methodists will be invited.

Lucky attributes to Wesley the fact that the doctrines of the French Revolution never took root in England. The sentimentalism of the French reformers was diverted by his preaching and his disciples, into another channel; though its issue into practical philanthropy was delayed till perhaps the time of Lord Shaftesbury. Wesley dealt smashing blows at Calvinism, from which it has never quite recovered.

That quaint but sound preacher, Bishop Thorold of Winchester, once said, "It is very easy to throw stones at Jacob; and they hit." That is equally true of Wesley. Horace Walpole said he was as evidently an actor as Garrick. He shot off his sermons "like a lesson, very fast . . . but, toward the end, he exalted his voice and acted very ugly enthusiasm; decried learning, and told stories, like Latimer, of the fool of his college, who said, 'I thanks God for everything.'"

There are three interesting portraits of him at Oxford, two at Lincoln, and one at Christ Church. His sermons, when they are read, do not show us the man, any more than Gladstone's speeches. His letters, simple, direct, sometimes humorous, do that.

While Bacon, the Cambridge man, took all knowledge for his province, Wesley of Oxford, took the whole world for his parish.

LEADERS ANNOUNCED FOR PREACHER'S COLLEGE

The second annual conference of clergy in connection with the college of preachers, which is connected with the National Cathedral in Washington, is to meet from June 7th to the 12th. On the faculty; Bishop Freeman; Bishop Rhinelander, in charge; Bishop Darst of East Carolina; Bishop Bidwell of Ontario; Professor Hodgson of the General Seminary; Rev. Gaynor Banks, director of the Society of the Nazarene.

News Paragraphs Of The Episcopal Church

**We Herewith Repeat the Offer Made
Last Week of Introducing
This Paper**

DR. ATWATER RESIGNS

By Rev. W. B. Spofford

I do hope that the offer we made last week is to be understood. You will recall that we asked you to put it up to the vestrymen and other leaders in your parish to take a Church weekly. If they will agree to look over THE WITNESS each week we will send it to them without charge for three months. At the end of that time we will send them a statement for a years' subscription. If they have decided that they do not care for the paper after giving it a fair trial for three months they need but write STOP THE PAPER on this statement, return it to us, and that ends the matter. And those of our present subscribers who send us the names will receive a book for their trouble.

I say that I hope it is understood because several letters have been received praising us for generosity. Along with the rest of mankind we are inclined to take to ourselves all of the praise that comes our way, but really there is nothing generous about this offer. It is a good sound business proposition, which we are convinced will benefit all concerned. The parish and the national Church will be benefited through a wider knowledge of Church affairs. The recipient is benefited obviously if the paper is anything like what it should be. And we are benefited since we are con-

BEN HUR

A Picturization from Lew
Wallace's Immortal Story
at the

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Randolph and Dearborn Sts.

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2:30-8:20

Sunday and Holiday Matinees, 3:00
Seats at Box Office for All Performances.
PRICES: Nights, 50c to \$2.00; Satur-
day and Holiday Matinees, 50c to \$1.50.
All other matinees, including Sunday, 50c
to \$1.00.

ALL SEATS RESERVED.

vinced that a large percentage of those who receive the paper this way will become regular subscribers.

I have a letter before me from a layman; a layman who wrote us on renewing his subscription: "I subscribed last year merely to satisfy the Dean. He asked us to do it, and was rather persistent about it. I really had no intention of ever reading the paper, but now I find myself looking forward to it each week."

Here is another message from an advertiser, who received the paper originally merely to enable him to check up on his advertisement which appears in the paper each week. "THE WITNESS is read by my family and myself with delight and seems to have supplanted the other Church periodicals in interest and favor. I have no doubt it will interest you to know that quite apart from any business phase it takes us back more nearly to the glad times spent in our dear old Church of England and closely links us therewith."

Just one more, this time from a layman in Oklahoma: "THE WITNESS gets better each week. I do not understand how any Churchman who is really interested in his Church can get along without it."

You will excuse me for printing these personal letters, but I do want you to know that there is reason for the faith that we have in this offer. Give the layman a chance to know the paper and many of them—not all—but a good percentage of them, will want to keep on with it.

* * *

You see the methods used by sec-

ular magazines to secure subscriptions is largely denied us of the Church. Take *The American Mercury* for example, a highly respectable paper judging by the people who read it, or by its contributors, for I have found priests and even bishops listed there. The current issue contains a story that the watchdogs of the Watch and Ward Society of Boston considered indecent. They therefore went to the trouble of having a harmless bookseller arrested for dispensing the product. Thereupon the editor, Mr. Menchen, having an eye for business that is characterized of his race, took the early morning train to the centre of learning, and personally sold copies on Boston Common, taking care to notify the watchdogs that he was to do so, in order to make sure that he would be arrested. As a result of this dramatic episode the *American Mercury* received a front page story in every newspaper in America. People reading of it, quite naturally, sought out the magazine to judge the matter for themselves. Some of the baser folks probably felt that if the story prompted such action it was worthy of their attention. In any case I am told that they are now busy turning out an additional

half million copies of the issue.

I do not know that the Watch and Ward Society received a commission on every extra copy sold, but if they did not, then they lack the business sense shown by Mr. Menchen.

Church papers, in spite of capable management, can't turn such a trick. We are hampered by a code of ethics, a thing that never bothers Mr. Menchen. If we were not we would not be obliged to appeal to you for help in building our circulation. We'd simply run something snappy, notify the watchdogs of other people's morals, and bait them into having Bishop Johnson, Dr. Atwater, or one of our other prominent editors, arrested. Presto . . . a circulation of one hundred thousand, with worries at an end.

* * *

St. Luke's, Pawtucket, R. I., worshipped in their new \$75,000 church on Easter.

Every Episcopalian Should Read

THE LIFE AND LETTERS OF WILLIAM REED HUNTINGTON

By JOHN WALLACE SUTER

The life of the famous rector of Grace Church, New York City, by his successor on the Prayer Book Commission.

Illustrated - \$5.00

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Under the direction of the National Department of Religious Education.

TAYLOR HALL
RACINE, WISCONSIN
June 7-11, 1926.

—o—

SUBJECTS FOR DISCUSSION

- (1) Educational Process in Working With Girls.
- (2) Symbolism in Worship.
- (3) Activities.
- (4) Program.
- (5) The Juvenile Court Girl.
- (6) The Church Mission of Help and Non-Church Organizations for Girls.
- (7) Girls in the Young People's Movement.

—o—

For further information write to Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

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A Church boarding school for LITTLE GIRLS 7 to 12. An ideal home-school. Motherly care for every pupil. Delightful surroundings. Rate, \$520 for the school year. For catalogue address the Principal.

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Comfortable travel. Mediterranean
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The Wicker Tours, Richmond, Va.

Summer Schools for Churchworkers

Established by the Synod of the Province of New York and New Jersey.

JUNE 28 TO JULY 9, 1926

14th Annual Session, Hobart College, Geneva, New York.

JUNE 30 TO JULY 10

7th Annual Session, St. Mary's Hall, Burlington, New Jersey.

(formerly held at Princeton); and

1st Annual Session, St. Stephen's College, Annandale-on-Hudson, New York.

—o—

HOW TO TEACH — Religious Education, Church History, Arts and Crafts, Bible Study.

TRAINING FOR LEADERSHIP — Christian Social Service, Personal Religion, Religious Drama and Pageantry, Christian Doctrine.

WHAT TO TEACH — Missions and Church Extension, Rural Work, Church Music.
For particulars and bulletins address

MRS. G. H. LEWIS, Secretary, St. Andrew's Rectory, Beacon, N. Y.

If I attempted to report the Easter services accounts of which have been received it would fill the entire sixteen pages of this issue. A general statement covers the story. Churches throughout the country were filled to overflowing on Easter, in spite of bad weather in many parts of the country. The offerings reported to us were generous, with special large gifts reported in several instances.

Christ Church, Springfield, Mass., received \$20,000 recently from the estate of the late Col. S. E. Blunt, a vestryman.

St. Andrew's Meriden, Conn., received \$5,000 by the will of Mrs. C. T. Dodd.

Young People's Societies of Chelsea, Mass., held an outdoor Easter service at six in the morning. Methodists, Congregationalists, Baptists, Universalists, and Episcopal Churches co-operated.

Bishop Overs, resigned diocesan of Liberia, is taking visitations in the diocese of Western New York during the absence of Bishop Brent, who is now in charge of the churches in Europe.

Interesting news item about Bishop Brent in Mr. Lloyd's notes of the English Church.

A new church is being erected at Fredonia, New York.

St. Jame's, South Pasadena, California, Rev. C. Rankin Barnes is looking into the future. Confidently expecting a rapid increase in the population of the city the parish is

planning a new parish house and an addition to the church.

St. Peter's, Charlotte, N. C., has a men's club of 100 members. They hold eight meetings a year. The dues are \$4 and the dues are paid, which in itself makes the club unique in the opinion of my cynical informer. The club maintains a charity bed in a local hospital; gives money to Camp Finney; gives a \$250 scholarship to some boy or girl away at a Church school; presents medals as prizes to scholars of the church school; gives \$125 in order to help pay the cost of having the Bible taught in the public schools; donates \$100 to the rector's discretionary fund, and \$50 to the home for aged persons.

Plans have been drawn for a beautiful new parish house for Gethsemane, Minneapolis, Rev. Don Frank Fenn, rector. A plan has been devised whereby the money can be raised over a period of years.

The big news this week, to my way of thinking, is the acceptance of our editor, Rev. George Parkin Atwater, of the rectorship of Grace Church, Brooklyn. Dr. Atwater became the rector of the Church of Our Saviour, Akron, Ohio, a year before he graduated from the seminary. He tells you something of the years he has spent there in his *Cheerful Confidences* this

week. Dr. Atwater has made of Our Saviour one of the strongest parish of the Church. Not only that but through his writings he has become a national figure. Grace Church is fortunate—so are the dioceses of Long Island, and New York. Likewise the WITNESS, for Dr. Atwater is to continue with us, bringing to us the fresh experiences of a new field.

The rectory of St. Christopher's, Oak Park, (suburb of Chicago) has been sold for \$17,500—a profit of \$6,000 in five years. A new rectory, located nearer the church is to be purchased.

A diocesan conference for the discussion of school problems was held at St. Barnabas, Newark, N. J., on April 14th.

Miss Justine Wise, daughter of Rabbi Wise of New York, is to speak at the open forum of Holy Trinity, Brooklyn, on the 25th. She will relate her experiences in the Passaic strike, in which she has played an active part.

A bit late with this, but it is worth recording. It is a list of unique Easter customs which I find in the *Record*, the parish paper of Trinity Church, New Orleans. Colored eggs, which my children inform me are left at our back door by bunny rabbits, had

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their origin in Persia, and was symbolical of recreation of Spring. The custom was later adopted by Christians to represent the resurrection, the eggs originally being colored blood red. The royal egg roll of the time of Edward First shows an entry of 18d. for 400 eggs. The bunny rabbit that left but four on my back stoop presented a bill for just about the same amount.

In many places in England hare-pie is a dish peculiar to this festival, and at Hallaton, in Leicestershire, there is a fund to be spent in providing hare-pie, bread, and ale for the poor annually.

At Twickenham, in olden times, two large cakes were divided among the young folk of the parish, but the harmless practice was suppressed by the Puritans in 1645, with the usual results of such interference—the rise of a worse custom, for afterwards the money was used to buy loaves that were flung from the Church Tower and scrambled for.

At Biddenden, Kent, cakes are given away baked in the shape of two women, joined at the hip and shoulders, representing the "Biddenden Maids," who said to have been born in the village of 1,100 strongly joined and in whose memory the rent of a plat of land, called the "Bread and Cheese Land," is thus distributed.

The members of the Russian and Greek Churches still keep up the custom of the early Christians by greeting each other with a kiss and the salutation, "Christ is risen," to which

the response is made, "He is risen indeed."

In the north of England men parade the streets at Easter and claim the privilege of lifting every woman three times from the ground, and receiving in payment a kiss or silver sixpence. The next day the same privilege is extended the women.

In some places the bells are rung to summon people to attend the vestry meeting on the Monday after Easter, to elect church-wardens for the following term of office, to go over the accounts for the year and to transact other business.

Easter Even in the early Church was the special time for baptism. The day was spent in fasting and the night in constant worship. During the vigil the churches, and frequently the streets, were lighted, the worshippers bringing lamps and tapers with them. In the Roman Catholic Church two of the ancient Easter Even customs remain, the benediction of the paschal taper, and the benediction of the font.

But of all the most striking Easter practices perhaps the most universal is the lavish use of flowers in the churches. The offering of flowers on the altar is as old as religion itself and has passed through many different phases. Beginning with the desire to propitiate the object of worship, from this passing to symbolism it has finally come to reach the higher plane of an offering of pure beauty worthy of a great and beneficent Creator.

Some contend that after the Reformation, the Puritan spirit together with the reaction against excessive ritual led to the abandonment of the ceremonial use of flowers. But records

show that there was a revival of the old-time usage during and after the reign of Elizabeth.

* * *

The collection in cash and pledges at the Easter services at the Good Shepherd, Scranton, Pa., Rev. W. B. Beach, rector, amounted to \$72,000. It came as the result of a special appeal for funds for a parish house. As there is already on hand \$25,000 for this purpose they are planning to go ahead immediately on a new \$100,000 plant. It is a noteworthy achievement, particularly since this parish not long ago completed payments for a \$200,000 church.

* * *

Dr. Wilson, editor, puts his O.K. on the statement made last week by Dr. Abbott that broadcasting increases church attendance. He writes that services were never as well attended as they were on Easter—from Palm Sunday through Easter over 2,300 people attended services at Christ Church, Eau Claire. He has been broadcasting the services, and plans to continue doing so.

* * *

Now here is a real bit of news. At the annual Synod of the Diocese of Tokyo it was decided that there should be a uniform scale of salaries for all rectors, regardless of the parish or mission that they serve. What do you think of the idea? Under this plan the clergy serving among the poor in the slums of Tokyo are to receive the same salary as the rectors of the prosperous parishes.

* * *

The Church schools of the diocese of Bethlehem are to hold their annual meeting and presentation of Lenten offering services at Christ Church, Reading, Pa., on the 23rd and 24th. One of the features will be a luncheon when the children will tell how they raised the money for their mite boxes. Bishop Sterrett will be toastmaster.

* * *

The provincial convention of the People's service League of the province of Washington is to be held in Philadelphia, 23rd-25th. All sorts of subjects dealing with young people are on the program. Among the speakers are the Rev. John R. Hart, chaplain at the University of Pennsylvania; the Rev. Joseph Fort Newton, a new addition of renown; Mr. Fred P. Sutton of the Philadelphia Divinity School; Bishop Garland of

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Church Paper?**

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Daily at 8, 11 and 4.

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Sundays:
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon
(First Sunday in each month,
Holy Communion).
3 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.

CHICAGO

Grace

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Sunday Services: 8 and 11 A. M., 7:30 P. M.

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Dorchester Ave. at Fiftieth St.
Rev. George H. Thomas, Rector.
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7:45 P. M.
Holy Days at 10 A. M.

The Atonement

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Rev. Frederic C. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00, and 5:30.
(Fridays—10:30 additional.)

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11, and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector.
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
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Copley Square.
Rev. Henry K. Sherrill, Rector.
Sundays: 8:00, Holy Communion; 9:30,
Church School; 11:00, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship, 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues.
Rev. H. Eugene Allston Durell, M. A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8:00, 10:15, and 11:00
A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.;
5 P. M. (Choral except Mondays and Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 10:00, and 11:00 A. M.,
4:00 P. M.
Daily: 12:20 P. M.

Trinity

Broadway and Wall Street.
Rev. Caleb R. Stetson, S. T. D., Rector.
Sundays: 7:30, 9:00, 11:00, and 3:30.
Daily: 7:15, 12:00, and 4:45.

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and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D.D., Rector.
Sunday Services: 8, 11 A. M., 4 P. M.
Week-day Services: Wednesday, 12 M.,
Morning Prayer and Litany; Thursday,
12 M., Holy Communion; Holy Days, 12 M.,
Holy Communion.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D. D., Rector.
Sundays: 8:00 and 11:00 A. M., 4:00 and
8:00 P. M.
Week Days: 8:00 A. M., Noonday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11:00 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Day: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

The Very Rev. Robert S. Chalmers
The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45
P. M.
Daily Service: 7:00, 9:30 A. M. and 5:30
P. M.

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7:30 P. M.

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Grace Church

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The Rev. W. Russell Bowie, D. D., Rector.
Sunday: 8 and 11 A. M., 4 and 8 P. M.
Daily: Noonday Services and Address,
12:30, except Saturdays. Holy Communion,
12 on Thursdays and Holy Days.

MINNEAPOLIS

Gethsemane

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Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8:00 and 11:00 A. M., 7:45 P. M.
Wednesdays, Thursdays, and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B.D.,
Dean.
Sundays: 7:30 A. M.; Church School,
9:45 A. M.; Sung Eucharist, 11:00 A. M.;
Choral Evensong, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
after Matins. Thursday and Holy Days,
the Holy Eucharist, 11:00 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. 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

Corner Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 A. M.
Wells-Downer Cars to Marshall Street.

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00, and 5:00.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

PHILADELPHIA

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8:00 and 11:00 A. M., 8:00 P. M.
Week Days: 7:30 and 9:00 A. M., 6:00
P. M.
Thursdays and Holy Days: 10 A. M.

Pennsylvania, and Dr. Wm. C. Sturgis, educational secretary of the department of missions.

The Rev. John S. Gillespie, recently of Fall City, Neb., has accepted a call to be the rector of the parish at Greenville, Pa. Greenville is a college town and Mr. Gillespie will give some of his time to work among the students.

The Rev. James R. Midgley, St. Mark's, Pittsburgh, has resigned to become the rector of All Saint's, Cleveland. Mr. Midgley has done much to build up the parish in Pittsburgh and will be sorely missed in that diocese.

Now for those famous women that I mentioned last week in the paragraph on Famous Living Episcopalians. Did you ever read the *Lost Lady*? Maybe you saw it in the movies. The author of it, Willa Cather, was confirmed not so long ago by the Bishop of Western Nebraska. Henderson Dangerfield Norman, translator of the Macmillan edition of Rostand's Plays is another famous living Episcopalian; and famous of all, Helen Wills. In any case my informant tells me that she attended the Vermont diocesan school. Then the question which my informant asks: "But if she is an Episcopalian why has California not mentioned the fact?" I rather take that as good evidence that she is not—California would never let a chance like that get by.

The Lutheran Church, meeting in national council, objects to the proposed celebration of *The Festival of the Kingdom of Christ* next October. Readers of this paper will recall an article written by Dean Ladd of the Berkeley Divinity School, in which he advocated that the day be set aside for the purpose of stressing in worship and in sermon the social implications of the Gospel. The day has been formally placed on the calendar of the Roman Catholic Church, which is the reason for the objection on the part of the Lutherans. They call at-

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tention to the fact that they celebrate the beginning of the Reformation on that day and they suggest that it is more appropriate for Protestants to use the day to call attention to "the three great principles of Christianity which were restored by the Reformation, after centuries of obscurity, the authority of Holy Scriptures as the word of God, justification by faith alone in Jesus Christ without man's righteousness and merit, and the universal priesthood of believers." They then go on to state that those who accept these "great principles" are truly in the church and the Kingdom of Christ.

From present indications it is likely that those less sure that they are in the Kingdom of Christ will observe the Festival of the Kingdom of Christ, asking God to guide them there. But more of this later.

The School of Method of the district of Oklahoma meets from May 31st to June 11th. The faculty headed by Mrs. Carrie Goof Templeton as dean includes the Rev. J. W. Suter, Jr., secretary of the department of religious education, Miss Mary Cook, in charge of religious education in the diocese of Kentucky, Mrs. J. C. Tolman, president of the Auxiliary in the Southwestern Province, and others of note.

The new church of St. James the Less, Scarsdale, N. Y., is to have installed three chancel windows, done in the 13th century style. The theme of the windows deal with the Holy Communion. The work is to be done

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The Bishop of London is reported to have over five hundred speaking engagements in this country. An effort is now being made to place him on the program of the Catholic Congress that meets in Milwaukee in October. The Rev. George Craig Stewart, rector of St. Luke's, Evanston, is the presiding chairman of the Congress.

A total of 23,800 people attended the Lenten services held in Keith's Theatre, Boston, under the auspices of the Greater Boston Federation of

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Churches. The preachers were of various denominations. In addition to the services there the Federation sponsored services in King's Chapel, Tremont Temple and St. Paul's Cathedral.

* * *

The Rev. John Dallas is to be consecrated bishop of New Hampshire on May 4th at St. Paul's Church, Concord. The consecrator will be Bishop Murray, presiding bishop. The preacher will be Bishop Lloyd, suffragan bishop of New York.

* * *

A class of thirteen girls of St. Luke's, Minneapolis, averaging twelve years in age, worked and earned a total of \$146 for their Lenten offering. They sold food, candy and Easter baskets. Mr. Wiggins, a member of the school, in an outburst of enthusiasm, cries; "Can you beat it?" Alright—who can.

Just for Fun

EACH week we present a number of questions based upon articles and news that appears in the paper. ask yourself the questions after reading the paper, *just for fun*. Better still, ask each other the questions at home, or at the meetings of your Church societies.

1. Where is Bishop Brent to preach next week? Who else is on the program?

2. Who is Mrs. Besant?

3. What is the legislative body of the Church? How often does it meet? Where did it meet last?

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4. Name two prominent officers of this legislative body?

5. To what does Bishop Manning largely attribute the increase of divorce?

6. Who is to be the pastor of the Geneva Summer Conference?

7. Who wants to lend his palace, rent free?

8. Who was arrested?

9. Who pay their dues?

10. What do they do in the north of England on Easter?

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