

The **WITNESS**

CHICAGO, MAY 13, 1926

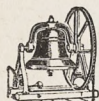


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DEATH PANGS OR BIRTH PANGS?

The Crisis in England

By REV. GILBERT P. SYMONS

I HAVE thrown down the evening paper in shame. In an editorial on the general strike in Britain the editor does nothing but whine against the workers as trouble-makers in a perfectly good world. They are six million benighted idiots led by a few criminals. The criminals deserve to be drawn and quartered and the living idiots driven back to work. America should begin suppressive measures or we shall be having similar disgraceful scenes here.

That kind of editorial is no good. If the editor stood on his head and wrote the thing backwards, taking the other side, it would still be no good. Because it is irreverent; it is disrespectful of human beings in agony.

Have you ever stood beside an operating table where a child *may* be born? The surgeons and nurses are doing all that they can. The mother is doing all that she can. The unborn is doing all that he can. And what do you do? Do you fuss and mutter: "Child-bearing is a nuisance! The child ought never to have been conceived in the first place"? If you are any good, you throw the whole energy of your *spirit* into that struggle. You don't take sides against the child or damn the father. You bow your head and cry: "Lord, hear our prayer and let our cry come unto Thee."

It may be death or it may be birth. God knows there is pain enough, but this is no time for yelping about the discomforts of somebody else's pain.

THE PEOPLE OF ENGLAND

What is this thing over in the Old Country? Is it bloody revolution of brutish sans culottes against a refined and gentle aristocracy? Or is it the cudgelling of a bleeding proletariat

by purse-proud bondholders? It may be either, according to your antipathies. And then again it may be still something else. It may be the agonies of a glorious mother whose hour has come.

I have broken bread with miners in Wales and in the Black Country and in Northumbria, and I have seen shining out past the ineradicable grime in the wrinkles of their pale faces the very Grace of God. I have loved them for the spirit that is in them.

And I have put my feet under the table of many an English gentleman, and like it or not, the same Grace of God was there.

I have chivvied along in the busses with overcrowded loads of my own middle class, and in spite of an amount of banality, I have been moved to say: "God bless them, but they are good."

And now they are all in trouble. Is it death or is it birth?

Well, there is a kind of perpetual bachelor and spinster who will take some pleasure in the presence of a fairy girl or a handsome, sturdy boy, but they shudder at birth. It is reported that birth is attended with exposure and groans, and water and blood; and sometimes there is crisis and danger. Yes, that is so.

PRICE OF PROGRESS

The same sentimentalists like to wave the flag and rave over the march of progress, but they never put themselves back vividly into the time when progress was being made. If they did, they would find that it was an uncomfortable time. They may wear nice little jeweled crosses at throat or watch-chain, but the Great Cross was a splintered balk (likely out of a ruined home) all

smeared with blood and foul water. They take shelter under the Constitution (except where the 18th Amendment is silly and annoying), but they forget Wat Tyler and Grosseteste and Hampden and Pitt and Shaftesbury.

Is it birth? After all the welter of blood and the loss of treasure may it not be possible that something has been conceived by the Holy Ghost and now is coming to birth? Economics is a deadly dull science to many, but where in all the world has a whole people wrestled with the problems of human freedom, with the dilemma of property and poverty better than these same British? Is something great coming to the birth again in old England that shall help the world?

A PULSE LIKE A CANNON

Is the Holy Spirit dead? Or does he work only privately in a few elect souls? Will He never again sweep out upon the face of the waters, and never again in beautiful mercy bring order out of chaos?

Is it not possible that God has heard the cries of praying Europe (sometimes we forget that they can pray) and is it not possible that the Great Spirit listeth to blow His breath upon England and bring in the Pentecost there?

It is time. We have been crying, "How long, O Lord." We pray for times of refreshing and then when God's great thunderstorm comes we are scared to death. Do we want our refreshing after these many brazen years of drought out of a nice green watering-can?

Who can tell? I turn over to that sainted hatchet-face, Ralph Waldo Emerson, whom some call the Massachusetts pagan, and I read:

"England in her dark days! I see

her not dispirited, not weak, but well remembering that she has seen dark days before; indeed with a kind of instinct that she sees a little better in a cloudy day, and that in storm of battle and calamity she has a secret vigor and a pulse like a cannon.

"I see her in her old age, not decrepit but young, and still daring to believe in her power of endurance and expansion.

"Seeing this, I say, All hail, Mother of Nations, Mother of Heroes, with strength still equal to the time; still wise to entertain and swift to execute the policy which the mind and heart of mankind require."

Is it death? Is it birth? I pray for birth. I pray for the triumph of the Eternal Spirit. I bow my head and say: God be merciful to me a sinner, and save that Christian gentleman, King George. Inspire Stanley Baldwin and your great servant Davidson at Canterbury, and also J. H. Thomas. And O, Great Spirit, save the British people.

Let's Know

HOSPITALS

By Rev. Frank E. Wilson

THE hospital is, strictly speaking, a distinctly Christian institution. It is true that in pre-Christian times there were occasional attempts to offer some relief to sick persons, but it was far more common to avoid them, or turn them out to die.

In the first three centuries of the Christian era, one of the peculiar characteristics of the Christian people was their desire to minister to those who were sick. This was done in private Christian homes until Christianity was able to come out in the open following the conversion of Constantine.

It is an open question as to where and when the first hospital was established. We know that a very famous institution of this nature was opened in Caesarea, in Cappadocia, toward the latter part of the fourth century, named after the well-known St. Basil. The movement spread rapidly from the east into the west where the first hospital dates from about the year 400 A. D. in Rome under the leadership of Fabiola. Says St. Jerome—"She first of all established a noscomium to gather the sick from the streets and to nurse the wretched sufferers wasted with poverty and disease."

During the early Middle Ages the monasteries of Europe served an exceptionally good purpose in this di-

The Cover

Instead of a department headed Young People, we will, in the future, change the heading on the article written for young people from week to week. We do this since we fear that older readers neglect to read these important articles, considering them juvenile.

The editor of the department is the Rev. W. A. Jonnard of Savannah, Ga., whose comments will follow the articles each week. The young people's article for this week is written by Bishop Juhan of Florida, a famous athlete during college days, a successful rector, and a no less successful bishop. His picture appears on the cover.

rection. Charlemagne, in his varied interest in hosts of things, ordered that a hospital should be connected with every cathedral and monastery in his dominions. Later in the Middle Ages the military orders of the Crusading period took this up as one aspect of their Christian service. This was particularly true of the Knights of St. John who were responsible for many such institutions.

In 1663 the first hospital in what is now the United States was established on Manhattan Island "for the reception of sick soldiers previously billeted on private families, and for the West India Company's negroes." From that small beginning the work has increased until the federal census for 1922 showed the total number of hospital beds in this country to be 373,475, caring annually for 5,104,604 patients, besides 21,706,600 visits of patients for treatment in general and special dispensaries.

Hospital Day is now observed throughout the country in the week of May 15, which was the birthday of Florence Nightingale in 1820. She is the patron saint of the modern hospital—an English woman, born in Italy, who gave her whole life of ninety years to the improvement of the nursing profession and the betterment of hospital conditions generally. Her work in British military hospitals during the Crimean War brought her into international prominence as the "Angel of the Crimea." Always her work was animated by deep Christian devotion, as she sought to follow in the footsteps of her Master.

The hospital is a strictly Christian institution. Church people ought to be interested in National Hospital Day and the commemoration of the life-service of Florence Nightingale.

The Council's Work

THE EVERLASTING ARMS

By Rev. Alfred Newbery

THE Biblical expression "the everlasting arms" has been made quite familiar since the war by Donald Hankey's book of the same title. It presents an appealing and attractive picture of God's relation to us, of the Church's office, of the function of religion. If we all felt that way about it, we should go to church more often and more gladly, and we should be more interested in those who do not know the way to church, and in those who have no church to go to.

But a good many of us have formed a quite different association with the idea of the Church. We say that it talks to us too much about money. It is constantly making appeals for this and for that, and we have to turn deaf ears (and ears somewhat annoyed) to persistent presentations of needs, and to throw into the waste basket innumerable letters and pamphlets all offering a dotted line to sign, or a bag to fill. Our association is not "the everlasting arms," but "the everlasting alms."

Now practically every parish contains some persons who are generous supporters. They are found among the rich and the poor and the in-betweens. They make very real sacrifices in order to give to the Church. I remember a rector's story of a woman in his parish who, considering the family's income, gave a remarkably large weekly amount, and who in order to do it practically took in washing, for the amount given represented the saving accomplished by having the family washing done at home instead of by the laundry. There is many a story of devotion hidden in the duplex envelope or in the check sent in monthly or annually. But those who make such sacrifices make them on the whole gladly. There are other things they could do with the money, and it would be only natural if they did think a little wistfully at times of what those other things might do if they had them. But they do not often give up making the contribution to the Church in order to get them. They enjoy giving to the Church. They listen to appeals for more support sadly not annoyedly.

And practically every parish contains a number of persons who have not yet learned to appreciate the Church as anything more than an institution of respectability. The Church has engaged some of their compunctions but none of their affections. They give because it is the proper thing to do. They would be ashamed to be caught in church without something to put on the plate, not

because they picture themselves appearing before God empty handed, but because they are in a social error. They are as yet untouched—emotionally, financially or in any other way save socially and that to a limited extent.

But there are others whose affections have been engaged but who are struggling with inertia or selfishness or habitual attitudes and who feel the rebuke that every appeal brings because they know they have not yet made any surrender. And being di-

vided against themselves a part of them is continually on the look-out for alibi material.

It is undoubtedly true that the Church, whether parochially, diocesan-wise, or nationally, is free neither from inefficiency nor waste. It is probably also true that in this or that parish, or diocese, the financial appeal has come to lack the element of the unexpected.

But is it not also true that we sometimes hail the discovery of such as a good rationalization of our own

unwillingness to give and that our solemnity over the seriousness of such conditions is apt to cover a certain degree of satisfaction at having learned of them? Like the man in Irvin Cobb's story who on hearing of the illness of his enemy said, "I hope it is nothing trivial," we are tempted to be glad to have a virtuous reason for a practice the virtue of which we rather doubt.

If we have experienced the Everlasting Arms, we are not apt to complain of the everlasting alms.

A KINGDOM NOT OF THIS WORLD

Our Supreme Purpose

BY BISHOP JOHNSON

IT is in comparatively modern times that the business world has learned the value of corporations.

In earlier times men were content with partnerships in which the personal element entered largely into the reputation of the firm; but as interests became more general and less local, the business of the world has been transacted more and more by great corporations which have in them a principle of continuity and permanence that a mere partnership did not assure.

Previous to these modern corporations there arose great companies like the Hudson Bay Company and the East India Company, which practiced a monopoly backed by the king's patent. Our original thirteen states were primarily great business corporations, which federated into that greatest of all modern corporations, known as the United States of America.

In spite of the opposition of individualistic minds, corporations have become a necessary part of the world's business, and because of their activities there is the greatest diffusion of material comforts and general prosperity ever known in the history of the world.

Notwithstanding some enormous fortunes, there never was such a proportion of people comfortably housed, decently clothed and sufficiently fed in the history of mankind as can be found in this country today.

It is perfectly true that corporations may become instruments of tyranny and injustice unless properly limited and restrained, but in the long run they are less iniquitous than the evils of malice and waste which would result if the enormous volume of the world's business were done on the competitive basis of private enterprise, in which the public would not be stockholders.

It is easy to criticize any system, and every system is liable to abuse, but you could no more do the world's business today without great corporations than you could do the world's commerce in sailing ships.

If we ever have a real international it will not be composed of destructive theorists, but of constructive and inter-related business corporations. For in this world, for better or worse, all vital issues have an economic foundation, and the world's peace and prosperity rests upon the integrity of its business structure.

Christ's kingdom is not of this world, and, while its function is to leaven this world's business by converting its leaders and workers, it is not the business of the Church to run the politics or dictate the temporal affairs of this world.

This has been the heresy of the Roman hierarchy, and they not only have failed when they had the opportunity, but they have lost their spiritual influence in proportion to their temporal success. Nor has the ultimate success been any better when Protestants, or collections of Protestants, have attempted to do the same thing under the false premise that they would have more success because they had divine approval and therefore were more fitted for the task.

The political ascendancy of Lutheranism in Germany, of Puritanism in Massachusetts, or of the Klan in Colorado has not been to the glory of God or to the peace of mankind.

Ministers are poor politicians and they ought to be; and any alliance between spiritual forces and temporal powers has invariably resulted in the discrediting of the spiritual and the messing of the temporal, and incidentally to the growth of pious hypocrisy and casuistical mendacity, which are worse sins than those of

the flesh, just as insanity is more terrible than tuberculosis. Alexander Borgia did more evil to the peace of the world than Ghengis Khan, although the latter was probably a far more disagreeable person.

When the Master founded His Church He created a corporation because He was planning an enterprise which was world-wide and perpetual. He anticipated, as He always did, the wisdom of this world. He had the wisdom of the serpent and the harmlessness of the dove, whereas many of those who claim to lead men in His name have all the sting of the serpent and the wit of a pigeon.

That is why so much that passes for religion is malicious and futile.

The Church is a corporation and, as founded by Christ, it was a close corporation in which "those within" were clearly differentiated from "those without."

It was an open corporation in that those who desired might enter, but it was a corporation in which those who sought its privileges must assume its responsibilities. Its mysteries were not thrown open to a hostile world, which is ever ready to destroy it by persecution or to ruin it by patronage. One wonders whether Constantine did not do more damage to the Church than did Nero and Diocletian combined.

The Church could recover from a persecution in one generation, but it took centuries for it to recover from the benevolent patronage of Constantine and his successors.

The Church was a corporation founded to give to those who sought "the forgiveness of sins, the resurrection of the body and life everlasting." This is its platform. It was not narrow, for it debarred none who sought these gifts; it was not sentimentally

silly, for it guarded that which was entrusted to its care.

Its best work was done when it preserved its solidarity and freely offered its gifts to those who would assume its obligations. It has suffered from sentimentalists; from fanatics and from theorists. The sentimentalists would destroy the edifice so that everybody could enjoy the protection of a building from which the walls and roof had been removed.

The fanatics have gone out from the household in order that they might be surrounded with the same kind of opinionated people as themselves; and they have destroyed its altars because the principle of fellowship has been sacrificed to that of a common prejudice, and now they are tired of their prejudices and have gone over to the sentimentalists.

The theorists would substitute a philosophy for a religion, and offer to save the world on the rather slim basis of their own intellectual processes.

It is one thing to have a benevolent

attitude toward mankind; but it is quite another thing to provide an instrument which will cleanse us from sins, raise us from the dead and admit us into a kingdom higher than any we have ever seen.

When I substitute the vagaries of egotistical minds for the Body of Christ, it will be when I am convinced that man, who doesn't know enough to live decently in this world, has the power to elevate us into a state of life about which he knows nothing whatever.

I am perfectly willing to have science and philosophy tell me all about where I came from and how I am made and how to live hygienically on this earth, but I decline to sacrifice my spiritual aspirations to a group which is not sure that I have a spirit and which gravely assures me that there is no future life for which I am to be prepared.

We are doing the same thing in our education of the young. We are asking them to prepare themselves for a future life in this world, when

they who regard themselves chiefly as alimentary canals want to enjoy the scenery that adjoins the canal. Why should a mechanical toy aspire to be an automatic dynamo when the only certainty is that the toy is mechanical?

It is because I believe that the Church gives me something that the world cannot give that I decline to level its walls in order to provide shelter for the world.

It seems to me that Simple Simon, when he went fishing in his mother's pail, was engaged in an enterprise similar to that which I have described.

The fish in the parable was the symbol of the early Christians. The Greek letters which composed the word "ichthus" (fish) formed the initials of "Jesus Christ, Son of God, Savior."

Wherever the fish may be, it is not in the pail which has just been filled from the cistern of human creation.

I am told there is no fish in the River of Life. I believe there is. But if there is not, I shall not go fishing in my mother's pail.

BACK SEAT DRIVERS

Many in the Church

BY BISHOP FRANK A. JUHAN

I HAD an automobile trip the other day which I will never forget, because it was one of the most difficult and trying I have ever experienced. This trip was intended to be just a pleasure trip, so I asked John and his mother to go with me.

When we started it seemed just right for a lovely afternoon; but I soon changed my mind, not because the road was bad, for it wasn't; not because the weather misbehaved, for it was beautiful; not because the old car was cranky, for it ran perfectly; but because John's mother began driving from the back seat. She started when we rounded a corner rather sharply to avoid a broad-gauge truck. She uttered a nervous laugh—a laugh which said unmistakably "Look Out." I was looking out with a better pair of eyes than she had and I did not need anybody to tell me. Religiously I look out when I drive. A few minutes later we were out on the broad highway, away from congested traffic, and I increased our speed gradually up to thirty miles an hour—a comfortable, careful, and legitimate rate in Florida. But John's mother evidently did not think so. She began telling about accidents from speeding, accidents from explosion, deaths from de-

fective steering gear and calamities from not crossing crossings cautiously. Six times during the afternoon she gasped, once she almost screamed, twice she groaned. The rest of the afternoon she was telling me, indirectly or directly, how to drive.

Now, I am not boasting of my driving, for I will never be as good a driver as John's mother is a back seat driver, but the next time we go out for a drive John and I will go without maternal chaperonage.

The moral of this little story is the condemnation of the "back seat driver." He makes us nervous or very defiant, one or the other, because such is the natural human reaction to unnecessary advice, unsympathetic interest and ignorant criticism. Back seat drivers generally do more harm than good, no matter how sincere.

The Church sometimes has its back seat drivers. They are the ones who always know so much better than the rector how to run the Church and are rarely enthusiastic about anything the vestry does, especially if the rector and vestry show a lively and generous interest in the missionary work of the Church. They are the ones who are forever thinking of the safety of their own souls and look upon any spiritual adventure for

the extension of the Kingdom as recklessness and extravagance.

There are sometimes found back seat drivers of another type. They are the "Oldsters" in the Church who view with great alarm the youngsters of today. They find it difficult, if not impossible to see much in youth's present interests because they are so different from what they were a generation ago. It is true that there is too much recklessness and imprudence now, but it is not confined to youth. There is much to be curbed, but it will never be curbed by back seat drivers. Those who are really interested in the youth of today will realize that there are more youngsters interested and active in the Church's work now than ever before.

Of course there are other kinds of back seat drivers, but I leave them to your imagination. I once heard of a remarkable fine Christian man who had a suspicious red nose. Some one had the nerve one day to ask him how he got it. "Sir," said the Christian gentleman, "my nose is just blushing with pardonable and self-conscious pride because it has not protruded itself offensively in other people's business." Give us more red noses of this sort and fewer back seat drivers!

Cheerful Confidences

GOOD NEWS

By Rev. George Parkin Atwater

TAKE courage, ye missionary men. Help is at hand. Not very near, to be sure, but approaching.

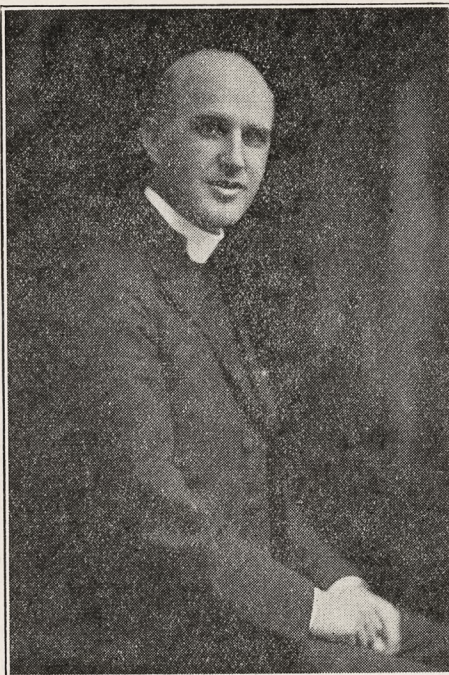
Last week, April 26th, I attended a meeting of the Prayer Book Commission in New York City, and at that meeting the chairman, acting under direction from General Convention, appointed a committee to prepare and present for inspection and approval at Washington in 1928, a Book of Services for the use of congregations, based, of course, on the services of the Standard Prayer Book.

That should be welcome news to the thousands of rectors who are struggling with the strangers and new-comers.

It has always been a mystery to me why the Church has been willing to spend millions of dollars for missions, and yet not willing to spend a few hundred for the means by which its missionary efforts shall become doubly effective.

All my life I have been a missionary rector. That is to say, I have been constantly trying to convert people to the ways and customs of the Church. The Prayer Book has been a puzzle to them. Scores of persons have come to Church who have been perplexed and dismayed by the intricacies of the Prayer Book. The old-timer may snort and say that the people are Dumb Doras if they can not make it out, but he is ignorant of the facts. It is a hard matter for hundreds of strangers who have a friendly feeling for the Church.

We do not realize it, but even in Morning Prayer the service is full of omissions and additions. We hop like the high hills, immortalized in the Psalms. If the stranger should by any chance take up a Prayer Book and turn to page one, he might think he was safely launched on the service. But the minister reads one sentence, perhaps two, and then takes a flying leap to the Exhortation. The determined stranger scans the remaining sentences to try to unravel the mystery. He is so intent upon it that he fails to note that the congregation has suddenly taken to its knees. He discovers that he alone is standing. He plumps down and tries to discover what they are saying together. First he tries the Exhortation. No good. Now the minister alone is speaking. Another interval of search—and without warning the choir breaks forth into song. **How**



REV. SAMUEL MERCEN,
Lecturer at Summer Conferences

could he know about the Venite? In despair he gives up, slinks into his seat, and determines that if he escapes from that place without fainting he will stick hereafter to the good old Methodist Church—where they don't indulge in hide and seek services.

I am not exaggerating. No business would thrive that had such a complex system. For several days I have been spending part of my time in New York's underworld, I mean, subways. The stranger there at once notes how plainly the directions are given for his guidance. They spare no pains to make it easy for you to find your way without asking the man standing on your left foot.

But the Church has a labyrinth that no stranger can thread. Maybe we don't want strangers. Then why all the advertising and campaigns and missions?

Help is in sight. By 1928 we may have a Book of Services that will permit the stranger to participate, a book that we should have had fifty years ago.

About Books

Abraham Lincoln, The Prairie Years,
By Carl Sandburg. Harcourt,
Brace & Co., \$10.

REVIEW BY REV. FOREST JOHNSTON

I have loved Lincoln all my life and have been where he was born, where he lived, where he made his immortal

address at Gettysburg, where he died, where he is buried and have looked upon the haunting loveliness of the memorial in Washington. I have read numerous biographies but have had to wait until now to find one which absolutely satisfied me. Barton's "Life of Lincoln," which came out last year, struck me as being preachy and prosy and I found it dull and dreamy reading. Sandburg is a poet and in him we have at last found the perfect interpreter.

The book is full of facts but his words have wings. Here we have Lincoln the poet, the dreamer, the mystic. Recently in talking with that wonderful woman, Nellie Revell, I said to her that I considered religion and humor the most necessary things in life. She replied, "humor is my religion." After the gloomy pictures which most people paint of Lincoln it is delightful to find that he considered man's invention of laughter among the most important. He would be, if he could, the poet of laughter. He called laughter "the joyous, beautiful, universal evergreen of life." In contrast to this he often sat in sorrow and clothed himself with a silence which none dared penetrate.

In this book you will find all of the intimate, personal things which make biography worth while. We need to keep his human side in our hearts. Through the magic of this man's pen you touch Lincoln himself and feel that you have found a friend. It is as the title suggests only of the prairie years. We have his life in Kentucky, Indiana and Illinois. The story comes to an end with the train leaving for Washington. It is to be hoped that Sandburg will complete the history of Lincoln's life which he has so superbly begun. As a boy Lincoln said, "My best friend is the man who'll git me a book I ain't read."

I can't get you this book but may I not urge upon you to read it?

RURAL CONFERENCE AT CORNELL

The Cornell school for town and country ministers is to be in session at Ithaca, New York, from July 12th to 24th. This school is similar to the conference for rural ministers that has been meeting for several years at Wisconsin. Among the Episcopalians on the program are the Rev. Bertram E. Brown of North Carolina, Bishop Coley, suffragan of Central New York; the Rev. George Gilbert, of Connecticut; the Rev. A. A. Hughes, of Harrisburg; the Ven. H. W. Foreman, of Central New York; the Rev. C. R. Allison, superintendent of county missions in Central New York, and the Rev. C. W. Twing, country missionary in New Jersey.

Brief Comments Upon Events of the Church

Son of Famous Rabbi Gives by the
Faith of His Father; Gives
Reasons

GOOD BOOKS

By Rev. H. P. Almon Abbott

The Rev. Henry Sloane Coffin, D.D., pastor of the Madison Avenue Presbyterian Church, New York City, has been called to and has accepted the position of president of the Union Theological Seminary. A great leader and a great institution—the twain should make a great combination. Dr. Coffin is not yet fifty years of age. He has had a wonderful career. May I presume to congratulate, in the name of THE WITNESS, both Dr. Coffin and the Union Theological Seminary.

* * *

After the violent opposition to the Bible expressed by the Soviet government, it is a comfort to know that permission has been given to Christian groups in Russia to print Russian Scriptures on the government presses in Leningrad and Moscow. The American Bible Society, ever alive to its opportunities for disseminating the Word of God, has provided between \$10,000 and \$15,000 for the purpose of making new electrotype plates from which to print these sorely needed scriptures. The Soviet government may eventually discover that a government, a nation, a people cannot get along for any considerable period of time without religion.

* * *

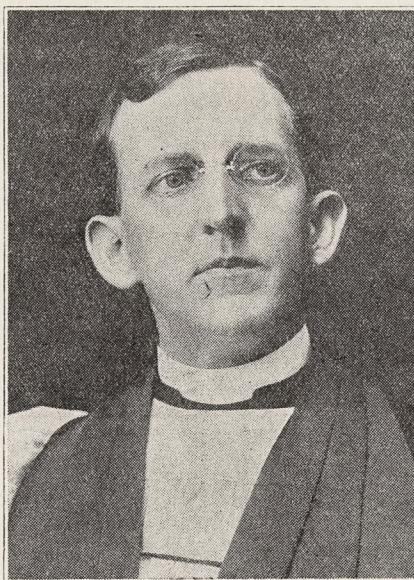
It is interesting to notice that the son of Rabbi Stephen S. Wise, James Freeman Wise, after studying for two years to become a rabbi, has repudiated "formal Jewish Orthodoxy." He expresses two of his beliefs as follows: "Judaism, as a religion, has ceased to play a vital part in Jewish life," and that he has been led "to the conviction that Judaism, the religion, cannot survive." It is significant. I have always felt when present in a synagogue service that everything was in the past, nothing in the present and future. The very music is a lamentation. "We are saved by hope."

* * *

Just get your people to give generously "to others," and it is perfectly amazing how much they will give toward parochial needs. You see, having lost their corporate life, they have saved their corporate life, and in wonderful fashion.

* * *

I had a great experience yesterday. Without previous notification, I asked my people for \$85,000 for a new parish house. And, they gave me "off



BISHOP DARST,
Chairman of Bishops' Crusade

the bat" \$82,000. What are you to do with people like that? Over 700 persons contributed. Do we trust our people as we should? "Put a thing upon to them" and there is no saying what they will do. Human nature is divine nature at heart!

* * *

I have been reading "The Christ of the Indian Road." It is one of the most inspiring books with regard to Christian missions that has ever been written. People who do not believe in missions will be converted by this book, if they may be induced to read it; people who do believe in missions will have their convictions strengthened; and missionaries in the field will learn the truest methods of approach to non-Christian nations. It is a God-blessed book. Let us all read it.

* * *

Another book that everyone should read is "The Unknown Disciple." It is thrilling. I know of a large preparatory school where the headmaster read it every evening to his assembled boys, and the reading of the book was looked forward to by the boys as the event of the day. One little "dare devil" wrote home to his mother that the book had really made him a Christian! Let us tell our congregations about these two books.

* * *

I note that the Rev. P. H. Anderson, a Baptist minister, has received a call by radio! Surely, no one may now criticise the advisability of broadcasting one's services. I received several hundred dollars last week from members of my invisible congregation towards a new parish house! "Calls" and money are worthwhile!

Prepare For Bishops Evangelism Crusade

Bishop Darst Is on Trip in the
Interest of Forthcoming
Bishops' Crusade

HELD NEXT YEAR

On April 27th Bishop Darst, chairman of the commission on evangelism, started on a month's itinerary in the interest of the work committed to this commission. This itinerary is planned to cover as large a part of the country as is possible during that time, going as far as the Pacific Coast, by way of the Southern route on his outgoing journey, up the Pacific Coast to Seattle, and by the northern route on his return.

Bishop Darst goes as the representative of the Presiding Bishop and the commission of evangelism, appointed by him under the unanimous resolution of the last General Convention. The immediate object of the itinerary is to make initial plans for the Bishops' Crusade, which has been sent for the Epiphany season next year. The bishop will meet groups of clergy and laity for conference at selected points along his route, and address other gatherings arranged by the ecclesiastical authorities. He will meet the synod of the Pacific coast as the direct representative of the Presiding Bishop, whose recent illness has made it impossible for him to keep an engagement previously made with this province.

The Bishops' Crusade, as first conceived, has as its primary object the preparation of the whole Church for a thorough, aggressive, and organized nation-wide movement in the interest of evangelism. With this end in view strategic centers in every diocese of the Church will be selected, as many in each diocese as representative speakers can be secured to reach in a month's time. It is hoped that at least one hundred such speakers can be secured from the bishops, clergy and laity of the Church—one-third of that number from each order—each preacher or speaker to be chosen because of his particular ability to present some phase of the Church's Message. In other words, he will have as his object—to convince those whom he shall address of the need of the principles of the Gospel, as the only adequate solution of all human problems—individual, social, national and international.

Corner stone for new parish house for St. Mark's, Washington, D. C., Rev. W. H. Pettus, rector, was laid April 25th by Bishop Freeman. A class of forty-two was confirmed the same day.

Calls On Church To Act On Resolutions

Society of the English Church Takes
a Hand in the Great
Strike

"SCRAPS OF PAPER"

By Rev. A. Manby Lloyd

The executive committee of the League of the Kingdom of God, "a society of churchmen independent of any political party," has issued an appeal to the Archbishops and bishops "to act upon the declarations made by you at the last Lambeth Conference . . . We submit that the proposals of the Coal Report in so far as they involve a lowering of the already inadequate wages of the miners . . . involve a moral issue, and the crisis therefore calls for a definite and unequivocal pronouncement from your lordships that you are not prepared to acquiesce in the lowering of the standard of life of one of the most deserving sections of the community."

It is urged that "if the policy of wage reductions is pursued and no protest made by the Church, the individual workers will conclude, and conclude rightly, that the declarations of the bishops in their solemn assembly are merely 'scraps of paper.'"

* * *

That portion of the British press (especially the Sunday papers) which have been in the habit of retailing the garbage of the divorce courts, will receive a severe check by the second reading of a bill in the House of Commons—a measure concerning which the Home Secretary declared "he had never known such an immense volume of public opinion as has poured into the home office."

With the exception of three or four courageous newspapers, the Daily Press has been constant in its attempts to damage the bill in the eyes of the public.

Properly speaking, said Sir John Simon, this bill is not dealing with the liberty of the press. It is legislation to promote morals. Mr. Clynes denied that it was a bill merely to protect the young; "people of all ages were entitled to be spared the flood of disgusting matter" which disfigured so many newspapers.

One of the most telling moments during the debate was when Sir J. Simon related how, during his visit to India, he stopped at a wayside station and bought, in company with many others—including educated natives—a copy of the first English newspaper he had seen for three weeks; and in it he found elaborate details of divorce suits and other indecent cases.

* * *

G. K.'s Weekly is not so sure about

it. There are so many dreadful things published in the press . . . We feel that a summary of the number of couples divorced is more dreadful than any evidence. The bald report is never the spiciest thing in the paper. Are the reports of murder trials to be censored, too? Will the papers cease publishing the lives of alluring criminals? Will it be an offense to spy on the last hours of a condemned man, or to print the love letters of a woman who has just been hanged? One of the papers that has been backing the bill has made a trade in unseemly essays on sex by women writers.

However, the *Guardian* indulges in a war-dance and hopes to see the bill passed into law before the end of 1926.

* * *

Since G. K. Chesterton made his exit from the Church of England, he has lost few opportunities of booming Rome and he lately described the Anglo-Catholics (for whom he was speaking three or four years ago) as a "sect." So it is amusing to read a letter, in his paper, from Canon Dority of Manchester addressed to "Dear Brother Chesterton."

"For you are still my brother, though you have moved into another room of the one big house, videlicet, the Holy Catholic Church, and I write to protest, quite hotly, against your machiavellian suggestion that the Anglican Church was ever 'established by law,' much less that this happened in the time of Henry VIII."

Froude left it on record that there never was the ghost of an intention to set up a new church at the Reformation. The British Church protested in 597 against the intrusion of Rome and down till the final sundering of relations in 1574.

But it was the old story of the camel who first got his nose into the tent and then his whole body.

"We bemoan the loss of G. K. C., but we smile good naturedly at the zeal of the convert; it is a usual phenomenon. In a postscript he asks for the date and description of the Act of Parliament by which the Anglican Church was 'first by law established.' So it looks as if readers of Chesterton's paper are in for some fun."

CROWDED OUT BY BUSINESS

The Incarnation, Philadelphia, may be closed and its resources given to the Philadelphia Divinity School, according to a report in the daily papers. The reason given is the encroachment of business establishments. The church has an endowment of nearly \$100,000, which is insufficient for the needs.

Lively Discussions Mark Church Congress

Bishop Rowe Is Honored as Hospital
Cornerstone Is Laid
at Wrangell

CONFERENCES

By Rev. W. B. Spofford

Bishop Peter Trimble Rowe, diocesan of Alaska, laid the corner stone of the General Hospital at Wrangell, Alaska, last month. It was an impressive ceremony, not the least impressive part of it being the great reception given to the Bishop by the entire city. Bishop Rowe said in part:

"The erection of this hospital was made possible by contributions of personal friends of mine. They knew what I was trying to do and they took of their plenty and gave it to me to do with as I would and I spent their gifts to give you this hospital. It is an example of practical Christianity, not verbal Christianity, and the best advice that I can offer to you today is to try to be practical Christians. Keep in mind the example of the men who gave of their money that they might express their Christianity in a practical way that would do good to their fellow man, and try to follow their example. True Christianity is the type of Christianity that cares for the sick and feeble, cares for the children and the mothers, cares for the ailing and needy and works in its shirt sleeves, and that's the Christianity that is typified by this edifice."

"I am getting to be an old man now. I was a young man when I came to Alaska, and in the years I have spent in the North, I have always wanted to be of service to my fellow man. I have honestly and earnestly tried. I have had dreams and visions and one of my dreams or visions has come true this day. I have always wanted to do the things that I thought needed being done. One of the dreams that I had was of a beautiful big, completely equipped hospital in Wrangell. I have seen the need of it and a year or so ago I started to work to make that dream come true."

* * *

The annual Church Congress which met in Richmond, Va., from April 27th through the 30th was attended by over two hundred clergymen. There was spirited discussion on all subjects, which were presented by able leaders. Bishop Slattery of Massachusetts was the chairman throughout. The most exciting session was on the subject of what constitutes loyal Churchmanship. The Rev. Granville Williams of Boston stated that loyalty demanded that the

Church be loved in spite of faults, defects and blunders. He did not feel that it demanded strict interpretation of canons and legislation passed by General Convention, but rather an effort to interpret the underlying purpose of the creeds.

The Rev. Frank Nelson of Cincinnati said that he did not consider it necessary to believe in the virgin birth to be a loyal churchman. The soul is more sacred than creeds, canons and forms; their purpose is to illuminate, not to bind. Dr. Nelson also stated that he would not hesitate to remarry a divorced person if he felt such a person should be married. His paper drew fire from the floor.

The question of war brought forth very capable papers. Major General William Black of the United States Army, stated that there is no warrant for believing that the various courts and treaties will bring us permanent peace; and that the best security against war is a large army and fighting force. He was followed by Bishop Paul Jones who developed a very logical thesis that war is an unChristian thing with which Christians can have nothing to do. The third speaker was Bishop Oldham of Albany who deplored effort being made to militarize colleges and schools and urged that the matter of war and peace be left in the hands of the younger people who have faith that a better way can be found.

Another interesting session was on Methods of Administration. Bishop Cook of Delaware pointed to the dangers of American prosperity, and the tendency of the Church to take over the methods of business. "The country is in desperate need of spiritual leadership in a world economically distracted and much of it poverty stricken." He then went on to develop the idea that the possession of great wealth was building up in this country an attitude of mind which suppresses the religious spirit. He was followed by the Rev. William Way of Charleston, S. C., whose paper coincided to a large extent with that of Bishop Cook's. Both contended that the Church was failing to consecrate material means to spiritual ends.

Other subjects discussed were the New Psychology, with Professor Hodgson, of the General Seminary, and Professor Dun, of Cambridge, as leaders; Christian Marriage, with Professor Hornell Hart and the Rev. Charles N. Lathrop as leaders; and

Evangelical Christianity, with the Rev. Russell Bowie of Grace Church, New York, and Bishop Tucker of Virginia reading the papers.

* * *

The department of public instruction and worship, Lausanne, Switzerland, has offered free use of Lausanne University and other buildings, including the historic Cathedral of Notre Dame, for the World Conference on Faith and Order to be held in that city during August, 1927. Between five and six hundred representatives of churches, appointed by nearly one hundred different denominations will attend the conference. Preliminary meetings and other preparations have been in progress since 1910 under the leadership of Bishop Brent of Western New York. The most important of these preliminary conferences will be a meeting of the Continuation Committee at Berne, Switzerland, this summer.

* * *

Rev. Bland Mitchell, executive secretary of the field department of the National Council, is to address a parish dinner at Christ Church, Eau Claire, Wisconsin, on May 27th.

* * *

The annual diocesan convention of Central New York, May 17-19, is to be devoted to the general subject of Evangelism.

* * *

Bishop Griswold, suffragan bishop of Chicago, confirmed a class of ninety-six candidates at Christ Church, Waukegan, Illinois, on April

18th, the candidates being presented by the rector, the Rev. Howard E. Ganster. This is the largest class ever to be presented from this parish.

* * *

It has been decided by the Rector and Vestry of St. Mark's and St. John's, Rochester, New York, to change the location of their church to one more accessible to the parish, and more centrally located in the rapidly growing district where they serve. A site has been selected, and plans adopted for the building of a fine new church. It is proposed to begin work on the new church as soon as the weather permits.

* * *

Money is being raised by the people of St. John's, Minneapolis, the Rev. E. Croft Gear, rector, for a new organ. It is expected that the money will soon be in hand so that the organ may be installed in the fall.

* * *

The latest church to install a children's corner is St. Stephen's, Providence, R. I.

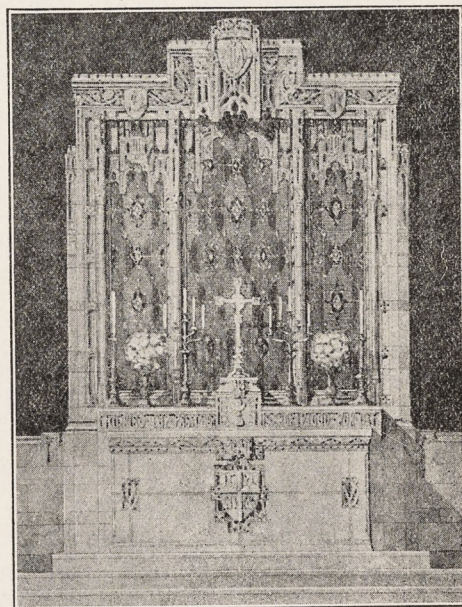
* * *

Bishop Hulse of Cuba is lecturing in Massachusetts on the work in his district.

* * *

Young people's societies of Florida met in convention in Jacksonville, April 17th and 18th, with seventeen organizations represented by official delegates. There were 250 seated for the banquet—banquets for some reason seem to be the big show at these parties. Mr. John M. Holmes, of Greenville, N. C., spoke on "The Call

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to Youth." The Annual Church School convention was held at the same time, with 1,065 registered members in procession at the great service in the Good Shepherd. Rev. E. L. Haines, a missionary from Liberia, gave the address. Bishop Juhan also spoke. The offering was \$3,179.79.

* * *

Members of St. Gabriel's, Hollis, Long Island, New York, are enthusiastically at work raising \$150,000 for a new church and parish house. The Rev. Clifford W. French is the rector.

* * *

The convent of the Holy Nativity, Fond du Lac, Wisconsin, maintains a book lending library. Books may be borrowed for six weeks. Postage is paid to you; you pay postage and insurance in returning the book you borrowed. A catalogue of books available may be had for the asking by writing Sister Constance.

* * *

They have an Italo-American Club in Middletown, Connecticut, of which the Rev. Horace Fort is president. Recently they put to paper the following statement, which they agreed upon as a basis for their relationships with each other; rather interesting document in these days of Klu Kluxers and one one hundred percenters:

"1. We hold that all men are brothers, and because this is true we believe that nationality and race will ultimately blend spiritually into one world-wide family.

2. We hold that while races and nations differ in native capacity, in experience, and in attainment, there is no justification for the assumption of the superiority of one race over another.

3. We hold that it is the duty of the members of this club to respect and understand the racial tradition and the history of each race and nation represented in the community.

4. We hold that it is our duty to treat every man in all relationships as an equal regardless of race, creed, nation and origin.

5. We hold that as it is stated in our national constitution opportunity

for justice, political activity, social and cultural growth must be available for all citizens equally.

6. We hold that differences of race or origin need not divide us in our relationships with each other but rather that they may serve to enrich our community life and unite us in bonds of mutual respect.

7. We hold that criticism if not sound and constructive seriously hinders the progress of unifying all groups in the community.

8. We will endeavor to translate these ideals into our own lives and into the life of the community."

* * *

Rev. George Henry Harris, prominent clergyman of the diocese of Lexington, died on April 27th after an illness of several months.

* * *

The Rev. Frank Lambert, student chaplain at Cornell University, wishes that folks who know of boys and girls—maybe it would be more tactful to say young men and women—who plan to enter the institution this coming year would please notify him as soon as possible. His address is 403 Elmwood Avenue, Ithaca, New York.

* * *

No religious work was being done in a small California town, Mendota, in the District of San Joaquin. There was only one Episcopal Church member, but the entire community manifested an interest and a willingness to help our general missionary. A Church school of five classes and a morning congregation of about fifty meet weekly in the school which the

authorities have placed at his disposal. The superintendents of the other religious bodies in the valley have agreed not to enter this field as long as we are able to carry on the enterprise, and it looks as though a permanent work has begun.

* * *

A Summer conference, the Blue Mountain Conference, is to be held at Hood College, Frederick, Maryland, July 19th-28th. The president is Bishop Overs, retired diocesan of Liberia. Other leaders are Rev. J. O. S. Huntington, Order of Holy Cross; Rev. George C. Foley, professor at Philadelphia Divinity School; Rev. Samuel A. B. Mercer, of Trinity College, Toronto; Bishop Strider of West Virginia; Rev. N. B. Groton of White-

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marsh, Pa., and Rev. E. R. Carter of Petersburg, Va.

* * *

Annual Convention of Young Peoples Society of Upper South Carolina was held in Trinity Church, Columbia, April 24th, with 250 present. The Rev. Malcolm Taylor, provincial secretary of New England, was the guest of honor and principal leader.

* * *

Rev. George Craig Stewart was the guest of St. John's Club, the church students' organization at the University of Illinois, on April 24th and 25th. On May 2nd Dr. Stewart was university preacher at Princeton.

* * *

A wrestling carnival was the attraction at a meeting of the Men's Club at St. Luke's, Evanston, Illinois, last week.

* * *

The heads of the Church schools in China report that the general situation in their schools is satisfactory.

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The anti-Christian attitude so widespread in China is having little effect upon them.

* * *

They agreed on a simple method of insuring good attendance and punctuality at Church schools at a conference of Church school workers held in Newark recently. First, make the schools interesting. Second, teachers be prompt. Co-operation of parents ran third, though several felt that it should top the list.

* * *

Fifty lay readers in their vestments were the nucleus of a large congregation that attended a service for lay readers held in Trinity Cathedral, Newark, N. J., last month. Mr. James Falconer, a lay reader of New York, gave the principal address, and Bishops Lines and Sterley also spoke.

* * *

I haven't said anything recently about parish papers. Received my first copy of the paper edited for the Church of the Saviour, Philadelphia, by Bishop DuMoulin, rector, the other day. It is a thirty-two page paper, beautifully printed and illus-

trated; one of the best parish papers that it has been my privilege to see.

* * *

The Rev. Francis B. Creamer, rector of St. John's, Huntingdon, Pa., believing that the stage has a message for the Church, has arranged for a series of lectures for Sunday evenings on modern plays. He has made the following very interesting selection:

"An Enemy of the People," by Henrik Ibsen, Norwegian; "St. Joan," by George Bernard Shaw, English; "Beyond the Horizon," by Eugene O'Neill, American; "The Enemy," by Channing Pollock, American; "Loyalties," by James Galsworthy, English; "R. U. R.," by Karel Capek, Czechoslovakian.

* * *

From 35 to 283 communicants in three and a half years is the growth recorded for St. James, South Hibbing, Minnesota, in the diocese of Duluth. They have a nice rectory and guild hall, and have just started building a \$30,000 church, practically all of the money being at hand. The Rev. A. E. Saunders is the rector.

* * *

Two weeks ago I suggested that we play the game of Famous Living Episcopalians backwards. That is we will print the name of the famous one; you tell us why that person is famous, and the first person to send in the correct answer will have his letter printed here and will be mailed a book as a prize. I then gave the name: Dorothy Canfield Fisher. No answers. What's the matter? Help.

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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

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Sunday Services: 8 and 11 A. M., 7:30 P. M.

St. Paul's

Dorchester Ave. at Fiftieth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
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 3 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.
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BOSTON

Trinity

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.

Church of the Heavenly Rest 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.

NEW YORK

Grace Church

Broadway and Tenth Street
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

4th Avenue South, at 9th Street.
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.

Anyway I'm no quitter—I shall keep at it until someone tells me, if it takes all summer. Or for appearances sake I shall look her up myself and have my wife send in the answer under her maiden name. I'll give her the book, too. But let's not have it a family affair. Come on—play with me, will you?

* * *

A mass meeting in the interest of religious education was held in Baltimore last week. The speakers were Bishop Strider of West Virginia, Canon DeVries of Washington, and the Rev. E. R. Carter of Petersburg, Va.

* * *

Bishop Gailor was the guest of honor at the convention of the diocese of Arkansas.

* * *

Mrs. Israel Noe, wife of the dean of the Cathedral at Memphis, Tennessee, send in the following newspaper clipping with the brief comment that possibly it contains enough action for this week's moving picture scenario. I can understand how she would think so. Here 'tis:

"St. Mary's Cathedral and the home of Dean Israel H. Noe were both struck by lightning Friday night.

"Considerable damage was done, but Dean Noe's family escaped without injury.

"Two holes were torn in the roof over the nursery, where Ellen, four, and Margaret, two, the dean's children, were asleep. The rain probably prevented the house from catching fire.

"A circular glass window, 10 feet

in diameter, with its copper framework, was torn from the cathedral by a bolt of lightning. The heavy glass was scattered all over the church interior, while the copper framework was twisted into ribbons.

"Dean Noe was at the Auditorium attending a spelling bee at the time the bolt struck his home.

"Within 10 minutes after lightning struck the dean's home, the home was flooded. The rain poured through the roof. The dean's children were removed to warm beds in other parts of the house."

* * *

Rev. Gilbert K. Good was instituted dean of Trinity Cathedral, Duluth, on April 27th.

* * *

At the fifty-eighth annual convention of the Diocese of Albany, held in the Cathedral of All Saints, May 4 and 5, the Bishop Coadjutor in his message to the clergy and laity, reviewed briefly the missionary work and other achievements of the year, giving particular attention to three definite and concrete advances. The first of these was the raising of Albany's share of the deficit of the National Council; the second, the engaging of a diocesan secretary of religious education, in the person of the Rev. Louis Van Ess, who will begin

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his work on June 1st; and the third, the acquisition of a diocesan house as headquarters for the administrative work of the diocese.

* * *

The Rev. Dudley S. Stark of Mauch Chunk, Pa., has accepted a call to be the vicar of Holy Trinity, New York.

* * *

The Rev. W. L. Forsyth, of Alpena, Michigan, is to be the assistant to Dr. Abbott at Grace and St. Peter's, Baltimore.

* * *

The Rev. Raimundo De Ovies, rector of Trinity Church, Galveston, Texas, conducted a successful preaching mission at the Church of the Heavenly Rest, Abilene, Texas, last week.

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- (7) Girls in the Young People's Movement.

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