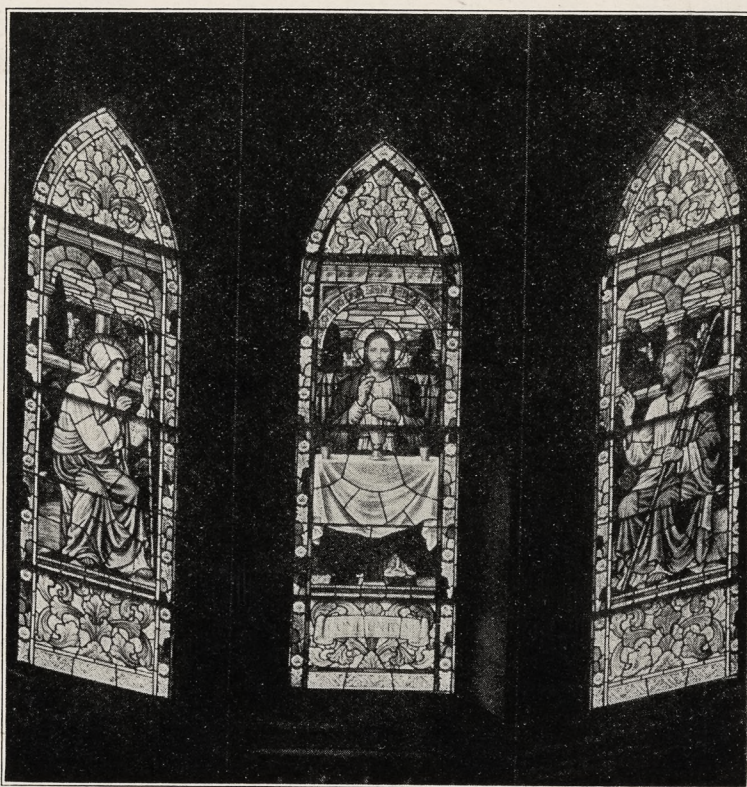


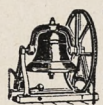
The **WITNESS**

CHICAGO, JANUARY 6, 1927



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DILUTING CHRISTIAN VIRTUES

A New Year Self Inspection

BY BISHOP JOHNSON

THIS is a religious organ, representing religious people. It is difficult for a paper having this background to refrain from criticising non-religious people and secular institutions.

That is apt to be the stock in trade of religious journalism and as we review the files of THE WITNESS, we plead guilty to the charge.

Let us start the New Year from another angle, and accept the world's criticism of our witness to Christ.

To the South of us, the great State of Mexico has so repudiated religion that it cannot abide the clerical uniform and forbids the wearing of ecclesiastical symbols in the street.

Is this attitude due solely to the hatred of the Church's virtues, or largely to impatience with her vices?

A large share of the laboring people in all countries have turned against the Church and are rather violent in their accusation of her failure to sympathize with the poor.

In our own land, it is quite the thing for college professors to hint, and their pupils to broadcast, an attitude of cultural superiority to religious obligations.

Probably forty per cent of an adult population never enter a church and resent any and every appeal to identify themselves, charm the Church never so wisely.

At least a third of the children in the United States receive no religious instruction whatsoever, and another third a negligible amount.

Again I ask, is it all due to the hostility of the sinner against the virtues of religion, or it is equally due to the fact that the saints in the Church are not impressive?

Unquestionably people whose chief motive in life is the indulgence of their lusts, the satisfying of their greed, or the exaltation of their ego will not only despise the Church, but

they will hate it all the more for the virtues that it manifests.

The Christian may ignore such criticism as negligible, and even rejoice that it exists.

But one may not assume that the evidence is so one-sided. I am inclined to think that the people who are perplexed by the failure of Christians to have any real light is as great as the number who are vexed at virtue itself.

Of course, a Christian may fall back upon the perfectly reasonable assumption that he is no more responsible for the failure of other Christians than a musician is responsible for the discordant notes of other musicians. People do not give up musical aspirations because multitudes are out of tune.

And I really believe that moral censors, whether Christian or anti-Christian, will get cold comfort in the Day of Judgment.

The Judge will scarcely accept the plea of the evader that he refused to fight because so many soldiers were cowards. One scarcely establishes his own courage by such a puerile plea.

The Christian morale has never been established by its critics, but rather by that small remnant who have served sincerely in spite of slackers within and scorners without.

Yet, there is something to be said of our failure as witnesses of Christ to send out our light in a more effective way.

It is not merely that Christians en masse fail to be luminous; it is that certain qualities which pass muster in a pagan setting are rather intolerable in a Christian background.

One cannot be indifferent to the fact that to be a soldier of Christ demands certain militant qualities that are not expected of non-combatants.

There is no question in my mind that the average morality of Chris-

tians in America is much higher than that of non-Christians.

It makes more noise for one Christian to enter the penitentiary than it does for ten non-Christians to be enrolled there and the percentage of active Church members in our prisons is not large.

If one were to divide the nation into two groups of fifty millions each, Christians would not need to be ashamed of their average in ordinary morality. Its superiority would be overwhelming. But there are offenses in a military corps which are noticeable there, which would not be conspicuous in a mob, but are inexcusable in an army.

It is not in the ethics of the world that Christians fail, but in the ethics of Christ. There are certain peculiar virtues which Christ requires in His disciples, the absence of which are at once noted, and the contrast between realization and expectation are immediately broadcasted.

And this peculiarly Christian emphasis is not, I believe, that which is popularly assumed.

When a man's Christian devotion is measured by the absence of certain petty vices, the gospel of Christ is caricatured, and belittled, for the Christian emphasis is on certain magnanimous virtues, without which the mere absence of petty vices leaves a vacuum to be admired.

It is this mistaken emphasis which the public assumes to be the official mark of Christian virtues which seriously handicaps the seeker after righteousness. He is repelled rather than attracted by this highly advertised dilution of Christian character. He is like the man who has been buncoed with phoney mining stock, and afterwards is suspicious of liberty bonds.

Religion, like bonds, must have something more behind it than oratorical assurances, and it has depended too much upon this kind of

advertising, which has not discriminated between nice looking and negotiable paper.

Let us note certain large virtues which the Church should derive from her Master without question, and in my judgment the absence of these virtues is that which gives occasion for the ungodly to blaspheme.

1. The Church may not be pro-labor or pro-capital, but it must be no respecter of persons, for that was the peculiar characteristic of her Master. The Church suffers incalculably from those who feel that Christ is the great apostle of culture. He is not. With Him the rich and poor meet together and the Lord gives to both the same measure of His grace. Those who represent Him in the ministry have no right to minister to a class, however delightful that class may be.

2. The Church may not be mercenary in its attitude toward society.

No amount of Apostolic jurisdiction will absolve any branch of the Church which thinks that the sacramental gifts of God can be distributed for money. The same hand that drove the money changers from the temple will repudiate commercialism in the Holy Catholic Church. He always has.

This mercenary proclivity may be the same kind of a thing in a Church bazaar as it is in an arrogant heirarchy.

It is as hateful to God as a covetous Christian has always been.

3. The Church may not function merely as a group of academic theologians, or executive secretaries. It must relate itself to real life and not merely to theoretical problems.

It must have other contacts than ecclesiastical puzzles, and the U. S. mail. There is no system, however valuable it may be (and is for other

purposes) which can take the place of the human voice and the human hand in the ministering to human need.

The Church must have a ministry which is verbally articulate to the perplexed, and has an intimate contact with the poor.

4. The Church must not be ecclesiastically hide-bound and humanly unsympathetic. When St. Paul speaks of building upon one foundation and no other, he justifies us in our conviction that the Church is a divine institution, entirely different from a lodge, or a club or a cult. Therefore, we may be intensely loyal to what we believe Christ established.

One is suspicious of the loyalty of those who say that one wife, or one home, or one Church is as good as another.

The anaemic absence of loyalty to the institution is no virtue but a vice. But on the other hand bigotry is the perversion of loyalty and is equally pernicious.

St. Paul discriminates between the things God's children think and do, and the persons of those children.

We may build with gold and silver, or we may build with hay and stubble.

The fire may intensify or destroy the value of our little efforts, but the children themselves are different. They shall be saved, though the things they admire are burned.

Opinions are the furniture of life; and in the great conflagration they may not be fire-proof, but the persons of God's children are sacred, and Christ expects us to make the same distinction between fallacious opinions and misguided children.

The bigot never senses this distinction which Christ emphasized in His attitude toward Samaritans—in distinction from the zeal of the Apostles

who wanted fire sent down from Heaven to destroy those who held erroneous opinions.

Force is never effective in the bestowal of the grace of Him Who always scorned to use it.

The Church has its own atmosphere.

Evil men will always hate it as they hate Christ; but men who are perplexed are looking for the Church to be kindly, generous, impartial and magnanimous.

It is our failure in these qualities which prevents the Church from being more attractive to those who hunger and thirst after righteousness.

And the failure is ours, not His. He has honored us by calling us to be His witnesses. We are in the witness stand. We are there to reflect His Gospel in His way; and we may not lay our failure to any ecclesiastical system but to our own perverseness, for whether we are Papist or Puritan, Catholic or Protestant, Atheist or Agnostic, we are prone to manifest the same vices of intolerance, covetousness, and self-assurance, unless we are willing to reflect His wonderful tenderness in our ministrations to all the sons of men.

It is one thing to be orthodox; it is quite another thing to translate our dogmas into life.

And we fail just in proportion as we substitute our own little candles for the light of the world. And we wonder why the light we give is not more luminous to those who walk in darkness.

It is His light and not our own that He has bidden us to send forth.

One is not surprised that men resent the audacity of our attempt, because they do not share with us in the confidence of our belief, that where we fail, His grace will suffice.

THE ADVENTURE OF LIFE

Materialism and Happiness

BY REV. G. A. STUDDERT KENNEDY

"I BELIEVE in materialism. I believe in all the proceeds of a healthy materialism—good cooking, dry houses, dry feet, sewers, drain-pipes, hot water, baths, electric lights, automobiles, good roads, bright streets, long vacations away from the village pump, new ideas, fast horses, swift conservation, theatres, operas, orchestras, bands. I believe in them all for everybody. The man who dies without knowing these things may be as exquisite as a saint and as rich as a poet, but it is in spite of, and not because of, his deprivation."

This frank confession of faith

comes, I believe, from America. I am a Christian, and yet I think I could say that creed.

I believe in these things; some of them appeal to me more than others, but take it all round, I believe in them all for everybody. And yet I believe, too, with all my heart, that "man's life consisteth not in the multitude of things that he possesses."

All these things are good things to have if you have something more, but without that something more they are always a danger, and may be the very devil.

Christ never said it was impossible

for a rich man to enter into the Kingdom of God; He said it was difficult, but that all things were possible with God. And that's just it. For a rich man or a rich people there are many more ways of going to the dogs or the devil than there are for poor men and for poor people, and, therefore, their need for God is more desperate.

THE SUPREME TEST

That is why, if we only knew it, we modern men need even more than our fathers to lay firm hold on God, that loving Him in and above all things we may obtain His promises, which exceed all that we can desire.

For all of us the standard of life has gone up. It is not true to say that since the industrial revolution and the coming of machinery the rich have grown richer and the poor have grown poorer; both rich and poor are better off in the material sense than they have ever been at any period in the history of the world. The poorest amongst us can command things which our forefathers would have looked upon as luxuries. And therein lies the great adventure of modern life.

Our fathers stood the test of poverty; we are called upon to stand the test of wealth, and Christ was right when He regarded that as the supreme test of all. Christianity all down the ages has set its face against the teaching that material things are an evil in themselves, and that the only way to get to heaven is to despise the earth and all that earth affords.

WHEN POSSESSIONS BECOME CURSES

For special people and for special reasons it may be a good thing to sell all that you have, give to the poor, and set forth in the strength of your naked personality to follow the ascetic way.

There have always been heroes who did this, and the world owes them much; but it is not, and it is not meant to be, the ordinary way of life. It is not even of necessity the highest way of life, though it may very well be the way that individual men and women are called upon to take.

It certainly is not in every case the hardest way of life. Christ saw that clearly, and warned men that to accept gifts at God's hands made it absolutely necessary, if they were not to prove a curse rather than a blessing, that they should be received on bended knee and with heartfelt gratitude.

The command of material things opens up a wider range of choice 'twixt good and evil, and reveals to man a higher heaven and a deeper hell, and the awful choice between them. It remains true, deadly true, that no amount of material possessions, however great, can ever satisfy the ultimate needs of the human soul.

CAN WEALTH LEAD TO HAPPINESS?

The reasons for this are not really far to seek. The possession of material power and wealth only opens out for man the road to gratify his natural desires, and if, like the animal, his nature was such that his natural desires were in harmony and did not conflict with one another, he could thereby attain happiness.

But man's natural desires are not in harmony with one another, and if he seeks to gratify them all to the full, they lead not to that inward

Our Cover

BISHOP INGLEY, coadjutor of Colorado, recently dedicated three stained glass windows which have been installed in the sanctuary of St. Matthew's, Kenosha, Wisconsin, the Rev. Malcolm J. Van Zandt, rector. They portray our Blessed Lord breaking the Bread of Life and offering it to humanity. The side character windows are representative of humanity accepting and receiving this gift. The artist was Mr. William Glasby of London, and the donor was Dr. N. A. Pennoyer, who gave them as a memorial to Mrs. Pennoyer and his sister, Miss Alice.

peace which is the essence of happiness, but to a perfectly appalling conflict which tears his personality to pieces.

This is just an inevitable fact, and there is no possible way of getting out of it. Both soul and body are tough, and will stand a lot of misuse before the inevitable penalty falls, but sooner or later it must fall by a law as immutable as the law of gravity.

The crash may be long postponed, but it is bound to come at last, both for the individual and for society; the conflicts which rend society are merely the conflicts which rage in the individual soul, writ large.

That wise old man, St. James, saw that as clear as crystal:—

"From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

That is old-fashioned language, but it is a psychological truth that modern knowledge shouts at us from a thousand bloody battlefields, from every doctor's consulting room, from the modern palaces of pain, our great hospitals and infirmaries, and from every simple shrine where sinners come to lay their burden down and find the only peace.

Wealth — not only money — must either be a stern disciple or it becomes a deadly disease. Moreover, if I believe in these things and believe in them all for everybody, I know beyond all possibility of doubt that I cannot get them for everybody unless I get the something more, which is the love of God.

So long as the majority of men and women are without that something

more, and live not in the Father's home where all wealth is a family possession and the sign of the Father's love, life remains a struggle of swine round a trough until man finds the higher wealth that alone can satisfy the raging hunger of his heart.

I am not bound by my Christian creed to give up all I have and follow Christ, but I am bound to recognise and acknowledge in the depths of the inmost me that everything I possess I owe to God and to my fellowmen, and therefore that material things are to be used with reverence which is the only source of true refinement.

BLESSED ARE THE POOR IN SPIRIT

The attainment of that refinement which is based upon gratitude and reverence is the only way to peace and righteousness. Only the poor in spirit who clearly see themselves as they are — beggars standing naked and with empty hands before the God Who made them and the vast family of humanity that keeps them — can hope to see the Kingdom of God.

All those who stand upon their pride, believing that by their own merit and their own power they have and mean to hold their material, earthly possessions, are standing on a rotten lie, and underneath them are the depths of hell. These are strong words, but true.

Reprinted, by arrangement, from THE TORCH, organ of the Industrial Christian Fellowship, England.

A series of articles for boys starts next week. See the announcement on page ten; then order your bundle. Three cents a copy; sell for a nickle.

Let's Know

By Rev. Frank E. Wilson

EASTWARD

THE CUSTOM of praying toward the east is one of the very old customs coming from various religious origin. In early times, before the introduction of electric lights and "great white ways," it had something to do with the rising of the sun, which in those days was an event of no little importance. Like many other habits of general religious acceptance, it was taken over by the Christians and invested with its own Christian significance.

The "Apostolical Constitutions," a very early treatise on Christian customs of worship, directs that the whole congregation "rise up with one consent, and looking to the east, pray to God eastward." St. Clement of Alexandria indicates the prevalence of the custom when he says that

"prayers are made looking towards the sunrise in the east." And other ancient writers bear him out.

St. Clement says that "the east is the image of the day of birth—the day of the knowledge of truth has dawned on those immersed in darkness." The early Christians loved to speculate on the inferences to be drawn from the description of our Lord as the "day-spring from on high" and the "light of the world." The Old Testament reference to the "Sun of Righteousness" was considered to be prophetic of the Messiah. It was also understood that our Lord on His cross faced the west, so that Christians turning to the east offered their prayers to Him face to face. Candidates for baptism used to turn from the west, which was the place of darkness, and face the east as the source of light—to symbolize the truth of their spiritual illumination received in the sacrament.

All of this symbolism is back of the turning toward the altar by choir and clergy when the "glorias" (special hymns of praise) are sung

Ten Years Ago

TEN YEARS ago the following news item appeared in THE WITNESS: The Rev. Irving Peake Johnson, rector of Gethsamane Church, Minneapolis, Minnesota, was consecrated Bishop Coadjutor of Colorado on the Feast of the Circumcision, January 1, 1917. The consecration took place in St. John's Cathedral, Denver. The sermon was preached by the Rt. Rev. Arthur L. Williams, Bishop of Nebraska.

in Church or when the creed is recited as a special proclamation of the faith of the Church. For the same reason the priest faces the altar when the elements are consecrated in the Holy Communion. For the altar is traditionally supposed to stand in the east end of the Church. As a matter of fact, due to sundry problems of real estate, it is not always possible to build modern churches east and west, with the

altar in the east end. Therefore, irrespective of the actual geography, the altar and sanctuary are spoken of as the ecclesiastical east of the Church building. So the symbolism is retained even tho the Church may be at some variance with the points of the compass.

It is, of course, a matter of secondary moment. Nevertheless attitudes and postures in Church do have a reflex upon the spiritual state of the worshipper. A change of position emphasizes certain parts of the services. To sit stolidly thru prayer, praise, and instruction is not conducive to the best spiritual results with human beings who are made of body, mind and soul. Worship is not merely an intellectual exercise; it is the offering of the whole of us. "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies." The eastward position is one way of telling the story.

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THE MARRIAGE CANON OF 1868

An Indictment

BY THE REV. WALKER GWYNNE

General Secretary Sanctity of Marriage Association

BY FAR the most important matter for consideration by the General Convention, to assemble in Washington in 1928, will be the report of the Joint Commission on Canon 43 as appointed last year. The fundamental question to be settled is that of the revolutionary "Exception and Proviso" concerning the "innocent party," which was introduced into the canon in 1868 for the first time in more than a thousand years of Anglican Church history. Most providentially, a verbatim report of the debates of the House of Deputies was ordered by that body, which shows conclusively the inadequate consideration, the haste, and the almost total absence of scholarship which this vital question received.

This was the first canon on marriage which the American Church adopted as its own. For 261 years she had been under the canon law of the Church of England, which always had, and still has, no canonical allowance for remarriage after divorce for innocent or guilty, and recognizes no possible divorce from the bond, *a vinculo*. Strange to say, the proviso was looked upon as a very minor matter in the Convention, and received no attention until the sixteenth day of the session.

Only two men of learning made brief objections to the novel propo-

sal. These were Dr. Christopher Wyatt of California, and that robust Evangelical, the venerable Dr. Daniel R. Goodwin of Pennsylvania, who made the most strenuous protest against it, the prophetic voice of a seer who foresaw the present outcome from this seemingly small beginning. Without further consideration the novel and false exception was adopted by both Houses, and so it remains to this day.

Our indictment is based on the following facts: The action was (1) Contrary to the spirit and plain intent of Article X of the Constitution, which requires the joint approval of two successive General Conventions for "alteration" of the Prayer Book, with whose doctrine and discipline this "exception" is in direct conflict; (2) Contrary to the solemn promise and declaration of the Preface to our Prayer Book, that "This Church is far from intending to depart from the Church of England in any essential point of doctrine or discipline" (p. vi); (3) Contrary to the doctrine and discipline, not only of our own Prayer Book but of every other Prayer Book in the Anglican communion; (4) Contrary to the doctrine and discipline of the whole Western Church from the beginning; (5) Contrary also to the doctrine and discipline of the un-divided Church of the first three centuries, to which the

English reformers always appealed for the final interpretation of any disputed question in the New Testament as to "the mind of Christ." It was of this "exception" to a moral law of the first magnitude that the learned Old Catholic historian and theologian, Dr. Dollinger, wrote that it goes against language, history, and logic.

To continue to reject such cumulative testimony involves tremendous responsibility. The historical and logical result of the blunder is seen today in the action of our forty-eight legislatures in permitting, besides our single exception of adultery (which is the easiest of all causes to commit, or, as our courts show, to prove), fifty-one other causes; many of them perhaps of even greater gravity, and possessing greater justification, than a sin of passion such as adultery. And the verdict of this American experiment is simply the verdict of all previous history, namely, the eventual destruction of the unit of civilized society, the family.

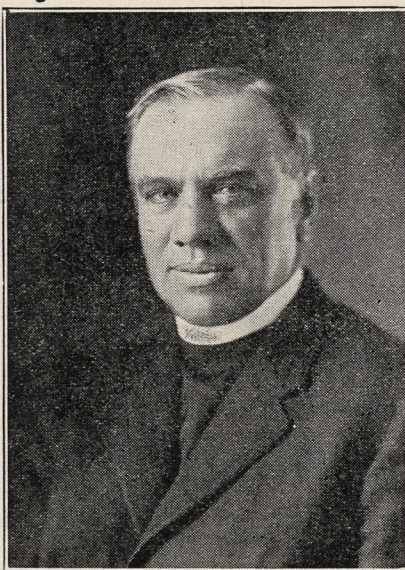
The story of the adoption of this canon in 1868 by a Convention (at which I was present as a youthful student) is an amazing one. It would be incredible but that the House itself provided the verbatim indictment of its own shame. For in spite of the utter lack of a reali-

zation of the importance of the question, of the total absence of critical and historical preparation by the speakers (thirteen clerical and eight lay), and of the refusal to appoint a commission to study and report to the next Convention, or even to refer to any committee of the House other than the crowded and technical Committee on Canons; nevertheless, this radical error was inflicted on the American Church with all its poisonous result to both Church and Nation, after only a brief discussion on the sixteenth and seventeenth days of the session. Out of 208 pages of the whole report less than seven are all that are required to tell this tale.

The story, moreover, is all the more astonishing when it is remembered that within twelve years the whole question had been thoroughly threshed out in England by theologians, scholars, and statesmen, notably by Mr. Gladstone, in relation to the movement in Parliament for a new court for matrimonial causes, set up in 1857, in which the Christian law of marriage was abandoned, though it had been the law of the state for 850 years.

Divorce with remarriage 250 years ago was practically unknown in America, but the census showed there was one divorce to every 17.30 marriages in 1887. In 1924 this had risen to the enormous proportion of one divorce to 6.89 marriages; or, if we leave out the twenty million Roman Catholics among whom (though very questionable cases of nullification are not uncommon) there is only a negligible number of divorces with remarriage, the proportion is as high as one divorce to every 5.50 marriages. The incomplete record for 1925 points to a proportion of even one divorce to every 5 marriages for the non-Roman population. In several of our greatest states in 1924 the record was as high as one to 4.21 and even to a still lower number. Yet the official report for Canada in this same year showed only one to every 121 marriages! At this rate of degradation in the United States it is easy to calculate what it will be in the days of our children and our children's children.

These are some of the stern facts that the Joint Commission must face and weigh, and which the Church in General Convention must act upon, before the storm breaks, or the cancer kills. There are also other matters demanding settlement, as concerning the merciful discipline to be accorded to persons married in ignorance of the law of Christ, or whose marriage is null from the beginning, yet whose only relief is by divorce. But this "exception" with its dread inevitable consequences to the nation is fatal. There are only two alternatives. As a natural state "from the



BISHOP JOHNSON
Has a Quiet Anniversary

beginning of the creation," and also a "holy estate" restored by Christ, marriage is either (1) a permanent relation, or else (2) it is a mere contract subject to change at will. It cannot be both at once.

Cheerful Confidences

By Rev. George Parkin Atwater

COME ACROSS

YOU are planning your trip to New York. Good! It is one of the greatest cities of the world. You know what plays you want to see, and what streets and what buildings. You know the hotel which you prefer, and you have an idea that you may drop in at the Five-and-Ten-Cent Store, or perhaps some where else, and do a little shopping. Excellent. And you are to spend Sunday in New York. And of course you will want to attend the afternoon services at the Cathedral of St. John the Divine.

But what about Sunday morning? Of course there are many churches in New York, some of them famous. And if you go you will find them filled with fellow travellers, for New York has a constant hotel population of several hundred thousand people, and the near-by churches get their quota on Sunday morning.

But may I whisper a word to the wise. New York is not bounded by Twenty-third Street on the south, and Central Park on the north, with Fifth Avenue and adjacent territory as the central domain. Honest, it isn't. There are some things worth seeing and knowing about elsewhere.

A traveller who discovers some-

thing pleasant likes to tell his friends about it, and I am seriously asking you to consider a trip to Brooklyn on Sunday morning. You have heard that Brooklyn lies across East River, and that the famous Brooklyn Bridge connects the two cities. There possibly your information ends.

But will you believe me when I tell you that directly across the East River, from the southern tip of Manhattan Island lies a little strip of the city that is unique in all Greater New York. It is known as Brooklyn Heights. It is about ten blocks long and five blocks wide, and lies along the water front. Here you may see a section of New York that gives one a notion of the city as it was. It is old-fashioned and quaint. Its streets are quiet and interesting. In this section lies the church made famous by Henry Ward Beecher. Here are the homes of the early settlers. Here is the place that is like a bit of old London in a new world. As one New Yorker said, "Brooklyn Heights has the gentle charm of Baltimore, the spruce fastidiousness of Philadelphia, the crisp flavor of Boston and the settled atmosphere of London."

From Brooklyn Heights you may see a panorama of Manhattan Island, and of the harbor, that is unparalleled in the world for grandeur. Even as from Murren in the Alps you may see Nature's gigantic works, so from Brooklyn you may see man's mountainous creations. When in New York you fail to see this great sight. Even from New York's high buildings you fail to get this view. But the skyline of New York, the harbor with its vessels, and the great bridges are all visible from Brooklyn. It is worth the trip.

So on Sunday morning take a downtown subway, and in a few minutes you will go under the East River and arrive at Borough Hall, Brooklyn. The express trains from the Grand Central Station make the trip in fifteen minutes.

Then to Church at 11 A. M. After alighting at Borough Hall you go to church. Go to Holy Trinity, about a minute's walk. See this massive old church. Hear Dr. Melish, a brilliant speaker and a charming man. Tell him I sent you.

Or go to St. Ann's, a block or two from Borough Hall. You will enjoy the new rector, Dr. Dorrance.

Or come to Grace Church, about five minutes' walk. Come along Remsen Street to the Hotel Bossert, and Grace Church is half a block to the south. I shall be glad to greet you there.

Or you may easily find many other attractive Episcopal Churches near at hand.

Why go with the crowd when you
(Continued on page 15)

Do You Know What Your Children Read?

Questionnaire Discloses That Students In Southern High School Are Poorly Informed

GIRLS LIKE SCANDAL

There is human interest in the following story even if it is not religious news. Someday we must prepare a set of questions for a Church group . . . say for a picked group of informed Church people such as attend a Church Summer Conference. It is quite possible that we would be able to draw the conclusion from the answer that the Church papers should be more generally read. Anyway here is the story:

The importance of reading the newspapers was proved conclusively in an information test conducted in Tennessee. That the present-day newspaper is indispensable to assure a well-rounded and complete education that will enable a young man or woman to cope properly with the problems of life and that a course in newspaper reading, if added to the curriculum of the schools today, would produce a better informed and more efficient group of young people, is demonstrated by the results of the test held at the Knoxville High School. The outstanding features of the test show that:

Out of a questionnaire of twenty-five simple, everyday questions, the answers of which are immediately known to any consistent reader of the newspapers, not a perfect list of answers was received.

Of the 1,407 students who turned in answers to the questionnaires, at least 97 per cent read crime news and the more sensational stories.

At least 50 per cent of the students were unable to tell the location of the District of Columbia. Among answers to that question were: "A small portion of land between Delaware and West Virginia"—"Off coast of West Virginia"—"Northwest part of United States"—"Between Maryland and New Jersey"—"A part of Canada."

The test shows that girls are prone to read the scandal stories. This was evidenced in replies received as to the identity of Mary Roberts Rinehart. Dozens of students, especially girls, confused the author with Mrs. Alice Rhinelander in the sensational Rhinelander divorce case.

The sophomore class rolled up an average of approximately 70 per cent, making the highest average of all of the four one-year groups. The seniors' answers ran only about 50 per cent correct.

The test was conducted by the

Knoxville Sentinel, daily newspaper, and among the questions and some of the replies, were:

"Who is Billy Mitchell?"—"Labor leader," "football star," "aviator who flew to north pole," "baseball player."

"Who wrote the 'Star-Spangled Banner'?"—"Scott Frances," "Keys," "Keith," "Sir Walter Scott," "Edward Scott." Two said "Poe."

"What is an electoral college?"—"A college where electricity is taught," "Take what you want," "Take all different kinds of work," "It's a college where you elect what you take." The question baffled at least 95 per cent of the students in the senior group. Scores declined to answer that question.

"Where is the Golden Gate?"—"Heaven," "Florida," "Statue of Liberty," "Graystone National Park," "Colorado River," "In New York City," "In Washington."

"What is the Fourth Estate?"—"Peasants," "An estate given a fourth heir," "The poorer class," "The lower class," "Poorest class of people in Europe," "Law."

"Who is Miriam Ferguson?"—"Governor of Kansas," "Governor of Oklahoma," "Singer recently admitted to grand opera," "Football player," "Baseball player," "Author," "Writer," "Movie star," "A Senator," "Husband of Governor of Texas," "Author of some story."

"Who is vice president to President Coolidge?"—"Davis," "Secretary of Treasury," "Hughes," "None."

"Who was Floyd Collins?"—"Character in music," "Murderer," "Mine explorer," "Cave man."

"What member of royalty is noted for his inability to ride his horse?"—"Roosevelt," "Paul Revere," "Gen. Spence." Five said "Prince of Wales."

"Who is Henry L. Mencken?"—"Prominent political figure," "Senator," "A German excavating in S. A.," "Steel magnate."

"Who is Mary Roberts Rinehart?"—"Opera singer," "A woman getting a divorce," "On trial with husband." Nine said "Noted actress."

"Who wrote 'Main Street'?"—"Gerald Chapman," "O'Henry," "A. S. M. Hutchinson," "Churchill," "Mary Roberts Rinehart." Another says "I saw the picture but don't know who wrote it."

"What is a county court?"—"Court for country people," "The court that handles marriage licenses."

Bishop Paddock, former Bishop of Eastern Oregon, is still too ill to take up work after his breakdown of five years ago. He is making such progress toward full recovery that he hopes to be able to engage in active work in another year, and to that end is spending this winter in India.

A Reorganization At St. Stephen's College

Plan To So Equip the College That Twice as Many Students May Be Enrolled

SEEK FUNDS

A public statement has been issued by the Trustees of St. Stephen's College announcing certain changes in the policy of the institution. First, from now on students will be selected with no denominational or racial preferences, but primarily on the ground of intellectual ability and character. Heretofore Episcopalians have been given preference. Second, only those students will be retained in the junior and senior years who have shown in the first two years definite intellectual ability and enthusiasm for learning. Third, to enlarge its facilities and endowment so that it may accept 250 students. The present enrollment is about half that number.

Accompanying the statement is a letter signed by a committee of the trustees, Mr. Haley Fiske, Mrs. Edward F. Albee and the Rev. Bernard I. Bell, president of the college, which contains the following paragraph: "We would call your attention to the fact that in making these changes, the college is in no sense secularizing itself. It will still remain, as nearly in its organization and probably much more in its religious connection, a Church college than any of the other Church colleges, except the University of the South and possibly Kenyon. The college has no desire to go back upon its belief that religion and education go together and no desire to repudiate its connection with the Episcopal Church. By this new organization the Church is able to make a much larger contribution to education than has hitherto been the case; and that is the purpose of the reorganization."

The Rev. H. P. J. Selinger, rector of Grace Church, Chadron, Nebraska, is having a series of Dramatic evenings on the Sundays of January and February. Among the plays to be discussed are Ibsen's "The Master Builder" and "The Enemy of the People"; Channing Pollock's "The Fool"; Bernard Shaw's "Joan"; Maeterlinck's, "St. Anthony"; Drinkwater's "Abraham Lincoln."

* * *

Mrs. Irving Peake Johnson, wife of our editor, after two attempts to enter Mexico to relieve Deaconess Newell as the head of Hooker School, has been refused admission to that country.

Dean Inge Says That Conversion Is Slow

The Red Priest of Delabole Gets
Himself in Bad With English
Churchmen

DEATH OF DR. LOWNDES

By Rev. A. Manby Lloyd

"I consider it a slanderous and libelous document."

This is the reply of the Bishop of Truro to a memorial, signed by 1,929 churchmen of his diocese and 116 from the Devon border, drawing attention to the teaching of the Rev. J. C. Bucknall, curate-in-charge of St. John's, Delabole (Cornwall), known as the "Red Priest of Delabole."

The Bishop adds: "The petition is full of misrepresentation, and contains statements that are demonstrably false. I am forwarding a copy to Mr. Bucknall in order that he may consider whether or not he will take legal action in the matter."

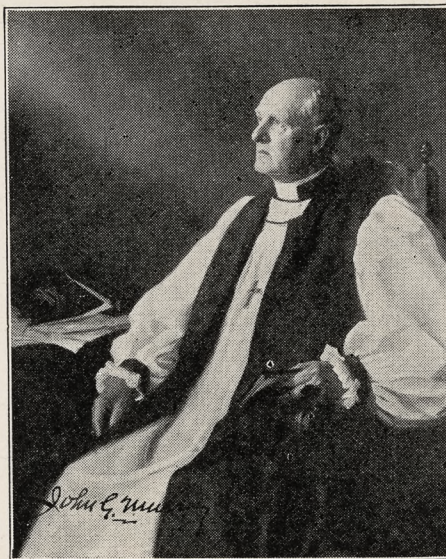
Mr. Bucknall's political views and his denunciation of the Union Jack threw his parish into a ferment, and some parishioners set up a rival church of their own in a local hall.

* * *

Members of the Glass Sellers' Company and of the Painter-Stainers' Company attended service at St. James' Church, Garlick-hill, last Sunday, when Dean Inge preached. Taking as his text the words, "Behold, the Kingdom of God does not come with observation, but the Kingdom of God is within you," he said that in the inner life of individuals the Kingdom of God came quietly. It was too genuine to be rabid, too deep to be noisy, too natural to be startling. In saying that he knew he ran counter to a considerable body of Christian experience in which conversion was sudden, palpable, and startling. It was important to know whether those experiences were normal or not. Certainly among his own family and friends he had never met a case even remotely resembling sudden conversion. That was different from John Wesley's experience, and a great deal seemed to depend upon what people were led to expect.

* * *

We can thank God that Christmas 1926, will not find us sitting by empty grates, for the miners are rushing back to work to save their jobs. It is reckoned that 20 per cent will not be taken back and will be thrown on the dole. In the old days we told ghost stories over the glowing embers; today too many ghosts already stalk the land—the ghosts of revolution, Bolshevism, class-war, etc. Per-



BISHOP MURRAY
"Church Is Democratic"

haps they are only white sheets over broom-sticks; a pumpkin with a lighted candle inside. Let us get back to the Faith of our Fathers, for bogeys could not frighten them.

In the beauty of the lilies Christ was
born across the sea
With a glory in His bosom that trans-
figures you and me;
As He died to make men holy, let us
die to make men free!
While God is marching on.

Under that banner your English
Church correspondent wishes all his
patient readers a most Happy New
Year.

News Paragraphs Of The Episcopal Church

Churches Throughout the Country
Were Crowded with Worshippers
at Christmas Services

THE CRUSADE

By Rev. William B. Spofford

Here is a message to you from the Presiding Bishop of the Church, the Rt. Rev. J. Gardner Murray: "On Jan. 9th the Bishops' Crusade begins. Three hundred bishops, priests, laymen and women of the Church are to carry to the people throughout the land, a call to rededication to Christ and renewal of allegiance to His Cause.

The Crusade is a spiritual movement. It unites the whole Church in pursuit of a single aim: that our own people may put Christ first in their lives and come to 'know the love of Christ which passeth all knowledge,' and 'be filled with all the fullness of God.'

"The General convention conceived and authorized the Crusade; the National Commission on Evangelism planned it; diocesan commissions have organized it locally; Crusaders are going forth to carry its message; results now depend upon all the people of the Church.

"The Crusade will succeed if the people will prayerfully seek, not only that it may do something for them, but that *through* them 'the work of God should be made manifest' to others.

"May the whole Church rally to the

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colors! May all of us desire and earnestly strive, by prayer and personal effort, for the 'renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour'."

* * *

New York papers are ballyhooing right now about Dr. Harry Emerson Fosdick's four million dollar church to be built on Riverside Drive, the New York thoroughfare for one room elevator apartments that house the successful folks of the city at \$250 a month up. The writers are comparing it to the Cathedral of St. John the Divine. One notable difference to the discerning; one is Dr. Fosdick's Church, the other is the Cathedral of St. John the Divine.

* * *

Dean Robbins of New York was the speaker the other evening at the dinner for the presentation of the \$25,000 Woodrow Wilson Peace Prize to Mr. Elihu Root.

* * *

On Christmas day the United States marines landed in Nicaragua to put down the Liberal Government of that country at the request of American citizens with "interests" in that country. The same week the Rev. John Nevin Sayre, one of our clergy, was prevented from speaking on Peace at the University of Oklahoma by reserve army officers. The German kaiser ought to get a laugh out of that.

* * *

Preaching at St. James', New York, Bishop Murray said that the Protestant Episcopal Church was "the greatest democracy on earth."

* * *

Bishop Darlington of Harrisburg took part in a service at the Church of the Heavenly Rest, New York, on Christmas. With him were the rector of the parish, the Rev. Henry Darlington, the treasurer of the American Bible Society, the Rev. Gilbert Darlington, and a third son, also ordained, who is a student at the Philadelphia Divinity School. Hope mother was in the congregation.

* * *

This by the Rt. Rev. William T. Manning, Bishop of New York, from the pulpit of the Cathedral of St. John the Divine on Christmas:

"A power greater than any other that this earth has known came into the world at Christmas; but why has it not changed the world more com-

pletely than it has?" he said. "That new power which came into this world at Christmas did completely change the men and women of the New Testament. It changed absolutely the lives of St. Peter and St. John and the others. It made an almost incredible change in the life of St. Stephen, whose feast we are keeping today. Read that short account of Stephen's life and death in the Acts of the Apostles and you will see how this new power of the Christian Gospel had transformed him. Why is it that this power which Christmas brought into the world, which seems to lay so little hold on the lives of many of us, was able to work that amazing change in the life of St. Stephen?

"I will give you two reasons for this: The first reason is that St. Stephen really believed in our Lord Jesus Christ. If all of us who profess to believe in Christ did really believe in Him, as Stephen did, our faith would change the world. Think what the effect would be in New York tomorrow if all the people in this city who call themselves Christians were to show the same faith in Christ that we see in St. Stephen!

"Second, St. Stephen's faith was

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not merely in the teachings of Christ nor in the abstract principles and ideals of Christ. It was something far more wonderful and far more simple which made that marvelous change that we see in him. St. Stephen believed in Christ Himself. He believed in the Christ of whom Christmas tells us; Christ who has power to bless and save and uphold because He reigns on the throne of God.

"It was this faith which changed and glorified Stephen's life and gave him a strength which nothing could overcome. Dear friends, let us never think that we shall help the world or ourselves by bringing the Gospel down to merely human levels. When we do that we lose the very life and power out of it. The very meaning of the Gospel is that it was God Himself who came to Bethlehem to seek and save us."

* * *

The Rev. James H. Bishop, rector of St. Luke's, Kalamazoo, Michigan, reports a confirmation class of 116 this year, and further says that the average has been over a hundred a year for the past five years. That's a new record. Who is to beat that?

* * *

At St. Luke's, Scranton, Pa., Rev. Robert P. Kreidler, rector, they have a Christmas carol service each year. This year the carols were the old carols of all nations, with an American-Russian Choir singing a number of carols unaccompanied, as is their custom. The service was attended by over 700 people.

* * *

Times change. This item is printed as it was received at this office:

"When the Y. P. S. L. of the Church of the Redeemer was told by Mrs. C. E. Peters, founder of the Peter's Mission, Houston, Texas, that

one of the principles she is trying to inculcate in the girls of the Mission is modesty, the boys in the League sat up and took notice. Mrs. Peters continued, saying that it was understood in the Mission that a girl's knees should never be shown. Also that if they should be in evidence some other girl was to tell her or quietly to cover them for her. 'I feel,' said Mrs. Peters, 'that if I can teach my girls to be modest that I will have taught them a lesson that will mean more to them in life than almost any other virtue.' Whereupon the boys applauded."

* * *

The building of the Fairwold In-

dustrial School for delinquent Negro girls was destroyed by fire on the morning of December 20th. Immediately Bishop Finlay, of the Diocese of Upper South Carolina, placed at the disposal of those in charge and of the seventeen girls in the school, the property of St. Mary's Mission for colored people. They will remain there until provision can be made for them.

Fairwold was established and is supported largely through the activities of the State Federation of Negro Women's Clubs. It serves in a public capacity, taking girls committed by the courts. No state appropriation has ever been made for its

St. Matthew's Church, Kenosha

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—o—

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—o—

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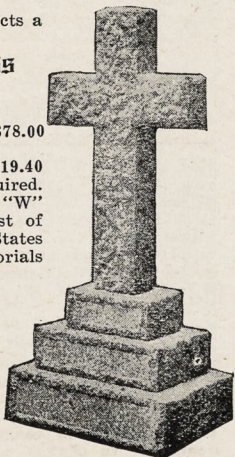
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support. Bishop Finlay has repeatedly appeared before the legislative Ways and Means Committee in an effort to get such an appropriation, along with others who are interested in the work. A further attempt will now be made to obtain help from the state for this most important work so worthily carried on by the Negro women for the girls of their own race.

* * *

We have received about fifty-seven reports of Christmas services from all over the country. Here they are: "St. (fill in the name of your church), beautifully decorated with evergreen, was filled with worshippers on Christmas at the eleven o'clock service (Catholic parishes substitute the word 'mass' for 'service'). The music was beautifully rendered by a choir of — voices; the rector preached an inspiring Christmas sermon, and the offering, for parish support, was the largest in the history of the parish."

* * *

Bishop Darst, head of the Bishops' Crusade, received an anonymous postal card the other day on which was written, "You are not fooling anybody, the object is \$ \$ \$ \$." The Bishop's comment is as follows: "One anonymous postal card is a thing of little importance, but it does emphasize the necessity of getting to all the people of the Church the truth that the Bishops' Crusade is a spiritual movement, an effort for the rededication of Church people to Christ and His service. If the gentleman (but why pick on the man, Bishop) who lacked the courage to sign his name to his communication aids the National Commission in impressing upon clergy and people everywhere that this is the vital theme to be stressed, he will merit the hearty



BISHOP DARLINGTON
He Has Three Parson Sons

thanks of all who are engaged in the enterprise."

* * *

Good idea paragraph. Or it might be if someone would try it. It comes from the Rev. Thomas R. Alleeson, rector of St. Andrew's, Tacoma, Washington:

"Let some reliable publishing house print on separate leaflets the Order of Morning and Evening Prayer with a dozen or so carefully selected psalms, also the Order of the Holy Communion. In a ministry of eight-

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een years spent entirely in Western work I am convinced that the Prayer Book, as it is commonly used, is a hindrance in our work. The stranger usually gives up after a first attempt, and while some interested churchman or woman may assist in finding places they do not usually do so; and I doubt if that is the best way to solve the problem. Then there is the question of expense. The prayer books in the pews soon get into a state of disrepair and a missing leaf destroys the value of the book for the stranger and how many prayer books in the pews have missing leaves! Further-

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The Pawling School of Pawling, N. Y., for boys, which was founded in 1907 by Dr. Frederick L. Gamage, has recently completed a new chapel to be known as the Depew Memorial Chapel. The building was designed by Alfred Hopkins, architect. The interior furnishings are from the studios of Irving & Casson-A. H. Davenport Co., of New York. These are of dark oak with polychrome ornaments. The rood beam is particularly interesting with its beautiful figures. The sanctuary walls are hung in red velvet, giving to this section a restful and harmonious setting.

more, it would be very much better for the communicants of the church to own and bring to church their own prayer books, and they might be encouraged to do this if the parish did not provide books. Then a supply of such leaflets might be kept on hand for use of strangers. Inasmuch as the work of revising these offices has been completed this would seem to be an opportune time to issue such leaflets. Why should a small parish or mission go to the expense of furnishing its church with prayer books which contain all the offices of worship, sacraments, rites, ordination services and a complete psalter when rarely more than two or three of

these are used? When the stranger enters the church let us give him a leaflet with the service printed thereon—not a complicated book of various offices—and a hymnal with music score, then there will be some hope of his trying it again.”

The Rev. W. S. Slack, rector at Alexandria, La., had a visitor last Sunday. After the service the stranger followed him back into the church to the chancel, his overcoat over his arm, and his cap stuck tightly on his head.

“I’m a stranger here and have no claim on you except that I am a member of this Church. I am on my way to Arizona and need help.”

“You are an Episcopalian,” asked Mr. Slack.

“Yes, I am a member of this Church.”

“And you walk all the way down the central aisle with your hat on your head. You certainly were not properly trained.”

“Oh! I forgot where I was for a moment. I haven’t been in Church much of late.”

“No, I thought not. Where are you from?”

“Louisville,” replied the stranger, as he took from his pocket a note book containing names. But being without his glasses he could not read them.

“What church did you attend in Louisville?” asked Mr. Slack.

This was a poser. For a moment the stranger scratched his head, and then with inspiration written on his face came the answer; “I have not been going much of late, but I used to go to *The First Church*.”

“Oh, no you didn’t. There is no First Church, Episcopal, in Louisville, or in any other place in the world. I have nothing for you.”

And out he walked, the sole mem-

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Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.

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

The Atonement, Chicago.

Rev. Frederic C. Fleming
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.

Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.

Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

ber of The First Church, Episcopal, of Louisville, Kentucky.

* * *

Many notables have visited the Chapel of St. John the Divine at the University of Illinois, reports the chaplain, the Rev. John Mitchell Page. Early in the college year came the Lord Bishop of London, who filled the entire university with the spirit of Christ. A few days later the Rev. Jerry Wallace, of Springfield, Illinois, was the preacher, and before October was over Bishop White made his annual visitation. During November Bishops Anderson and Griswold of Chicago preached in the chapel, the former also meeting with a large number of students for a conference on religion. All of the visitors have been much impressed with the beauty of the new chapel, being built, but still far from completed.

* * *

The little French church of St. Sauveur, Philadelphia, for many years a gathering place for the French speaking people of Philadelphia, is to be torn down to make room for a modern office building. The church was founded by the Rev. Charles F. B. Miel, who served his novitiate in the Jesuit order of the Roman Church and later took Anglican orders. For many years the church had a very large membership, but the number of communicants dwindled in recent years due to changing conditions in the neighborhood.

* * *

The Revs. William H. Dunphy, Arthur F. Gibson and William R. McKean were ordained to the priesthood by Bishop Garland in the Church of the Good Shepherd, Rosemont, Pa., on December 21st. The sermon was preached by the Rev. Father Burton, superior of the Society of St. John the Evangelist (Cowley Fathers), while the rector of the parish, the Rev. Charles Townsend assisted the Bishop with the service. Mr. Dunphy is curate at the Good Shepherd; Mr. Gibson is assistant at St. Simeon's, Philadelphia, and was presented by the rector, the Rev. George H. Toop; and Mr. McKean, presented by the Rev. Frederick D. Ward, is an assistant at Old Christ Church, Philadelphia.

* * *

A series of articles for boys starts next week. See the announcement on page ten; then order your bundle. Three cents a copy; sell for a nickel.

* * *

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The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

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Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11;
Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

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Holy Days and Tuesdays, 9:30.
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Rev. E. Reginald Williams
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house of Milwaukee are to be the speakers at a Bishops' Crusade Mass Meeting to be held in New York this week.

* * *

The men at the Marine Hospital in San Francisco get good care enough but they are without that most necessary contributor to recovery, a real friend. So the Seaman's Church Institute came along ten years ago and established a recreation room, which is now the most popular spot around the place. Mrs. Nelson, in charge, is a real mother to the boys . . . "Mother" Nelson.

* * *

Rev. T. A. Simpson was ordained to the priesthood in All Saint's, Valley City, N. D., by Bishop Tyler. The Rev. C. H. Collett, rector of St. Paul's, Grand Forks, preached. Mr. Simpson is in charge of the mission at Valley City.

CHEERFUL CONFIDENCES

(Continued from page 7)
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Welcome to Brooklyn in the name of its churches.

Clerical Changes

COMPSON, Rev. F. J., has resigned at Sistrerville, W. Va., and has taken charge of St. Mark's, Northumberland, and All Saints, Selingsgrove, Pa.

COWLEY-CARROLL, Very Rev. H., former dean of the Cathedral, Fargo, N. D., has become the rector of St. Andrew's, Livingston, Montana.

DUNLAP, Rev. Edward Slater, assistant at St. John's, Washington, D.C., has accepted appointment as canon of the Cathedral, and is to serve as a field secretary of the National Cathedral Association.

GIBSON, Rev. Franklin L., missionary in Montana, has resigned to take up work in Los Angeles.

HODGINS, Rev. F. B., has accepted appointment as the superintendent of the Orphans' Home, New York City. He was formerly rector of St. Margaret's, New York.

SHEFFIELD, Rev. L. R., has resigned as rector of Grace Church, Windsor, Connecticut, because of ill health.

SNELL, Rev. L. W., rector of St. Peter's, Helena, Montana, has resigned to take up work in Massachusetts.

SMITH, Rev. A. J., of Los Angeles, has accepted appointment as priest in charge of St. Thomas, Falls City, Nebraska.

WILLCOX, Rev. C. P., of Atlanta, Georgia, has accepted an appointment as assistant at St. John's, Roanoke, W. Va.

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